

W. M. Allen
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THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

VOL. IX.

AUGUST, 1832.

No. 3.

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.
JER VI. 16.

EDITED BY A MINISTER OF THE ASSOCIATE CHURCH.

ALBANY:
PRINTED AND PUBLISHED BY CHAUNCEY WEBSTER.
Two sheets—octavo.

THE
RELIGIOUS MONITOR,
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[For the Religious Monitor.]

THE MEMOIRS OF MRS. CAMPBELL,

From the year 1674 to 1692.

[Never before published.]

Mrs. Campbell was one of those that lived through the last persecution in Scotland, which was carried on by the bishops, under Charles II. and his brother, James, Duke of York; and she, herself, had a share in the sufferings of that time. It may be reasonably expected that she therefore knew the worth of that for which she suffered; and that it was not too dear bought, with bonds and imprisonment, or death, if that should be called for. And in this, the reader of her memoirs is not disappointed. He will find a person, possessed of clear views on the doctrines of grace, the way of salvation through the righteousness of Christ, imputed and received by faith alone. He will discover in her narrative, the practical effects which these doctrines produced, not only in her, but in many thousands and which, when accompanied with the power of the Holy Ghost, they always produce. Among these fruits in her, he will find that an internal, satisfying enjoyment of the soul in fellowship with Christ, was one, and not the least—a deep humility—a mind weaned from the creature, and devoted to God, as revealed in the New Covenant—given to meditation, self examination, and prayer—a delight in the ordinances of the Gospel—a great concern for the maintainance of revealed truth, and the purity of instituted worship—and a strong desire to promote the good of God's people. The reader cannot fail to find here, a strong practical testimony to the truth, from one who saw it by the eye of true faith, and *felt* it in her soul. He will discover an extensive acquaintance with the Scriptures, and a heavenly skill in the spe-

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cial application of them to particular cases and situations, which is of great price to a soul who knows any thing of the inexpressible delights of converse with God, although it is now but little understood. There is an ardency of spiritual love, tempered with true humility, perceptible through her narrative, which may be a means of fanning into flame that holy fire where it is weak and languishing. I acknowledge that the perusal of the manuscript has afforded a feast to me, and the circumstance, that Providence has brought to my hand in a manner altogether unthought of, such a manuscript, immediately after attempting to prove Reformation principles to be Bible religion by practical proofs of this very sort, claims my gratitude. While the publishing of it will, I hope, afford entertainment to some of the Lord's hidden ones, it will be in accordance with one of the leading desires of the departed worthy, often expressed, viz; that she might be of service to the cause of God. Once more I invite the readers of the Monitor to look here and see what sort of Christians the principles of the Reformation, accompanied by the power of the Spirit, can bring forth.

ALEX. GORDON.

Mrs. Lillias Dunbar, spouse to Alexander Campbell, of Torrich, wrote with her own hand all that is contained in the following sheets, which has been faithfully transcribed under my eye, from the original manuscript, at the desire of some of this gentlewoman's pious posterity, and other worthy Christians, who cannot read the old hand in which it was originally written. It is transcribed in the plain, pleasing simplicity of its native dress, without any material alteration, except the omission or leaving out of some passages of a more private and domestic nature, which, though they breathe the same amiable spirit of vital religion which ani-

mates her whole Diary, yet are of little importance to many who may have access to see this copy of it. I learned a great deal of the private character and history of this excellent person, my ever honoured grandmother from her worthy son, and my uncle, the Rev. Hugh Campbell, from her pious brother-in-law, Mr. John Campbell, of Langniddery, who attended and supported her in the time of her persecution, and from that eminent saint of God, Mrs. Jean Taylor, her fellow-prisoner for the glorious gospel of our Lord, her inseparable companion in tribulation and in the kingdom and patience of Jesus Christ. As to her parentage, she was the only daughter of Mr. Dunbar, of Boggs, and Mrs. Christian Campbell, daughter to Sir John Campbell, the fifth Knight of Calder. Being deprived of both her parents by death, when very young, she came under the tutelage of her cousin, Sir Hugh Campbell, who succeeded her grand-father, as the nearest male heir of the family of Calder. But she owed the best part of her education to her cousin, German, the pious Lady Duffus, who acted the part, not merely of the kind cousin, but of the indulgent mother to her for 12 years. But Lady Duffus, this young and eminent saint of God, being called home from the house of her pilgrimage, to the kingdom of her Father, her young pupil and cousin, the author of these memoirs, was quite disconsolate, and looked on herself once more, as a waife* orphan, being unexpectedly deprived of her best friend on earth. But the blessed and delightful manifestation which she had, precisely at this mournful juncture, of the Lord Jesus Christ, as her adorable Redeemer and heavenly husband, and of God in Christ as her God and Father, did infinitely more than supply the wants of all creature comforts and mortal friends, and spread through all the region of her soul, joy unspeakable and full of glory.

Sometime thereafter, Providence brought about her marriage to Alxr. Campbell, of Torrich, a pious young gentleman, a cousin of her's, being also descended from the family of Calder. She had not been long married when the persecution, which then raged through the greatest part of Scotland, reached Murray, and brought no small trouble on her family; her husband being intercommuned, for hearing and countenancing the persecuted Presbyterian ministers, was obliged to flee for safety, first to Strathnaver, and afterwards to Ireland. And for the same cause

she was carried prisoner to Elgin, being great with child. And being brought before the Lords Commissioners, who held court there, she witnessed a good confession, and made so noble and steady an appearance for the honourable cause in behalf of which she suffered, as to strike its adversaries with conviction, and the judges with admiration, one of whom spoke in her favor in face of the court. There was, however, a sentence of banishment passed against her; and the above named Mr. John Campbell, her brother-in-law, attended her during her confinement at Elgin, and from whom I had an account of the whole affair, became security for her under a great penalty, that she should depart out of the British dominions, within six or seven weeks after her delivery.—Meanwhile, Charles II. dying, his brother, the Duke of York, succeeding to the crown, the well known act of toleration, which made so much noise in England, procured relief for the persecuted in Scotland, and prevented the sentence of banishment taking place with respect to this gentlewoman, and many other worthy persons.

As her diary was written in different parcels, that which relates to the story of her persecution, and some other passages of her life and spiritual experiences, are lost. I was, however, particularly informed by the above named Mrs. Jean Taylor, who resided with her from the end of the persecution till her decease, that she attained to very great stability with respect to the state of her soul, and a glorious sunshine of spiritual comfort and joy in the Lord, for some years before her death, at the approach of which she expressed a holy exultation of soul. And a little before she expired, being perfectly sensible, and possessed of heavenly tranquillity of mind, she called on her pious attending friends to sing with her once more on earth, the praises of her best beloved; in which exercise, I was told she joined with particular ardour, in so much that the sweetness, the melody, and elevation of her voice, was distinguished by all who were present. Then having spoken a sentence or two, in the language of a triumphant faith, with eyes lifted up to heaven, and arms stretched out, this heaven-born soul quitted its cottage of clay with a smile, and sprang forward to meet her celestial bridegroom, who was now come to receive her into the beatific embraces of his everlasting love.

This short, and imperfect account, of the worthy person who wrote the following sheets, I have prefixed to this copy, at the

* The meaning of this word seems to be *sorrowful* and *desolate*.

desire, and for the satisfaction of several of her pious descendants, who had little access to know her story. May we be followers of Christ, and of them who through faith and patience inherit the promises.

J. C.

EXPERIENCES OF THE GOODNESS OF GOD,

In his word and providence to me, who am the ill and unthankful.

When I was near seventeen years old, in the year of God 1674, I took the small pox in my Lord Duffus' family at Elgin, and was in danger of my life. Before that time I had no religion. But education and good company had influence on my conscience enough to keep me from hating and reproaching the serious seekers of God, and was kept from gross sins in the sight of the world. When I was in this sickness, I promised to God, if I should recover from it, I would strive to be his servant, and make it my business to hear those ministers preach that had not dealt falsely in the covenant, if occasion offered, and not despise such offers as I had done formerly. Yet at that time I did not truly perceive how much it was my duty to take heed whom I heard, and to consider them who were my ministers, and to follow their faith, looking to the end of their conversation and to mark them that make divisions and turn aside for reward. Neither did I understand that there was so much of popery and will-worship in episcopacy as truly there is. Neither did I know that the Presbyterians' laying down of life and liberty was for such a weighty matter as owning Jesus Christ in his kingly office. The end for which I intended to hear Presbyterian ministers preach, was because I heard and saw that the Lord had blessed their labors to many, and souls were getting good by them. It pleased the Lord that I recovered of that sickness, and when I was fully come to my health, I went to Calder again, from whence I had come to Elgin. There was then in Calder several godly ministers, viz: Mr. Thomas Ross, Mr. Thomas Hogge, and Mr. James Urquhart. I observe from this passage of my life, 1st, that the Lord many times makes use of the rod to move folks to come to him who hath appointed it; 2d, that God often answers folks according to their desires. The getting Christ and a new heart was not my first desire; but to get something in myself to answer God's goodness with; and to get and embrace the means of salvation: So I wanted Christ and a new heart days and

years after this, even until I did see myself miserable without Christ, and glad to sell all in me and without me to get that enriching pearl, who brings salvation with him. And I got my desire, even the gospel, preached from faithful messengers of the Lord—and I aimed at serving the Lord, and seeking a righteousness; but I sought it long in myself, before I attained to that which cometh by faith in Jesus Christ. The first two Lord's days after I came to Calder, I went to the old town of Kilraick, where Mr. Thomas Ross, then dwelt, and heard him preach. I found my hearing of him imprint a kind of zeal for God on my affections, and I began to find a growing love in my heart to Mr. Ross's hearers, and I found a greater fear to sin in myself than I did formerly. I then thought within myself, although I loved, to hear him preach, rather than any of the Episcopal persuasion I had ever heard, yet it would give offence to several I loved, if I would not go sometimes to the church. On this consideration, I resolved to go sometimes to the church, and sometimes to hear Mr. Thomas Ross. Accordingly, next Lord's day, I went to the kirk of Calder, where I heard Mr. Donald McPherson preach. I got no good there, but rather evil. What I heard had no impression on my affections or memory. It was a dead sound to me. Neither did I discern so much as reverence to God among the people I saw there. I was even ensnared by the carnal carriage and discourse of that congregation. From this, I observed that the word of God doth good when coming from them that walk uprightly; and when it is otherwise, his holy name is profaned by the speaker, and it tends to harden the hearts of the hearers. Then I began to consider what was my duty; and my experience made it out to me, that I got no good where I was the Lord's day before, nor had ever got any good to my soul, tho' I was that man's hearer three years, and I could say at the same time, that the hearing of Mr. Thomas Ross did beget desire in me after God, my conscience convincing me that I had a soul to care for, made me resolve that I would take the opportunity of the gospel preached in purity, as long as I could get it. From that time I continued to hear Mr. Ross, and profited in head knowledge, in formality of duties, and in outward zeal. Half a year after this, I went to Elgin, to see my Lady Duffus, and contrary to my intention, I was kept there over Sabbath. On Saturday it was a trouble to me to think that I should hear the

Bishop preach the next day, having the experience how fruitless his sermons were, for I had been his hearer half a year. I could have no peace in thinking to go and hear him, and there was no motion moving me but the fear of men and to please man. My conscience bearing witness to this truth, that it was better to offend man rather than God, I stayed at home on the Lord's day, for which I suffered reproach. From this I observed, 1st, that a natural conscience will move men to their duty, although they should suffer for doing the same, and yet be void of true love to God; and 2d, that it is good to walk according to one's light, both in his judgment and outward performance, although he have not yet attained to be right in the more weighty matter in the heart. It was love I had to my own soul, that made me stay from that polluted ordinance, rather than to witness for God in my station, against the evil of the time. Yet I did never repent it, though Satan and my own corruption were busy to make me repent my professing so far; 1st by holding out to me the worldly disadvantage I would have by it, and that many better than I went to hear these men preach, although it was very evident that they were lovers of themselves more than lovers of God, and that they did not profit the people. And when I was not prevailed over with that, Satan did at last employ his power to make me repent that I had professed so far, because I wanted the root of the matter in my heart. Men and angels praise him who was manifested to destroy the works of the Devil, and overcome the Deceiver for me. When I had stayed one Lord's day at Elgin, I returned again to Calder, intending to go to Elgin and stay with my Lady Duffus the next Spring. Then Satan and self rose, and carnal reason did much persuade me to go along with the pollutions of the times, under the pretence that many better than I, did hear and comply with those men that took upon them the name of the Lord's messengers, although they turned aside to crooked ways. And by temptation I was made to fear that my non-compliance with them should cause my Lady Duffus and the family I was to have my residence in, to be offended at me, and by this my life should be unpleasant to me there; and there were no faithful ministers in Elgin at that time.

On these considerations, I intended in my heart, but did not utter it to any, that I would go with the multitude to hear the prelates and their curates, on the Lord's day,

when I had not the true ministers to hear. A few weeks after I had thus intended, I was going to the old town of Kilraick, to hear a sermon from Mr. Ross, as I used to do on the Lord's day. The water of Naish was greater than ordinary, yet several were crossing it on horseback and on foot. When I came to the water side, I was possessed with fear, and meditated within myself, that I was sure that it was a good way that I was going, and drew a conclusion in my thoughts, that if the Lord loved me, he would bring me out of that water, and if he did not love me, I was indifferent whether I perished there or not. I was on a strong horse, behind a man, and when we were come to the midst of the water, the horse lay down, and the strength of the water carried me away. When I was almost at the last breathing, the Lord, who is a present help in time of need, made Evan Campbell, a servant of the Laird of Calder, the means to save my life, by running into the water and taking me out. When I met with this deliverance, my soul was filled with love to God, yet not a continuing love, because not founded on Christ. This deliverance begat much forwardness in me to do any thing that the Lord would discover to me to be my duty, whatever I might come to suffer for it. Then I set myself to know why the Lord had dealt so with me besides others, and I found the Lord was angry with me for intending to take the example of a few persons for my rule, that so I might further my worldly interest, rather than suffer reproach for abstaining from the polluted ordinance. [N. B. What this worthy gentlewoman has recorded of her experience from 1674 till 1677, has been cut out of her manuscript.]

Elgin, May 1, 1677. The Lord who is the Almighty, by his power made my soul to close with the Lord Jesus, wholly on the terms that the gospel holdeth forth; and the Lord himself gave me faith to believe in Jesus Christ, that he was my Saviour, which I could never attain to before that time on good grounds. On that blessed morning to me, I got the Rock of ages to be my support, and I got Christ Jesus to be to me the end of the Law for Righteousness, to comfort me inwardly, under my disconsolate condition outwardly; for it was but fifteen days after the death of my Lady Duffus, who was in place of my parents and all my relations to me. Now I cannot pass by without observing the wisdom and goodness of God to me, in choosing that day and time for my deliverance out of the

hands of all mine enemies, that I might serve him without fear. It was the time wherein I was most desolate. I was deprived of my parents by death, and had not the expectation of other means to supply my wants. It was then I was deprived of the only person in the world, who took care of me, when it pleased the wise Lord, by death, to put a separation 'twixt my Lady Duffus and me, who died April 16, 1677. Then it was that the gracious God who delights in showing mercy, did enlarge my heart, and made me to take hold of him who is the pearl of great price, in whom all fulness dwells.

That was the day on which I gave up the charge I had in her family, came out in the evening without any creature to comfort me, nor knew I then where my next residence should be. In this desolate condition, to show how great the Lord's goodness is, he made the warm beams of his love in Christ to comfort me, in a cold wilderness-like world. Three weeks after the Lord gave me peace and soul ease in Jesus Christ, I went to Moiness, where Don Campbell the Laird of Calder's brother was dwelling. There I had occasion to hear Mr James Urquhart preach several times. The first day I heard him preach. I was much exercised in desiring of God, that he would, by the preached word, make known to me, if the work that was on my spirit these two years by past, and the peace I then had got, was a real work of conversion, or if it was a delusion. The words of the text were "many shall seek to enter in, and shall not be able." My spirit was in heaviness till near the end of the sermon, and was in fear of being deceived, when he was holding forth, how great a length folks might go, and yet fall short of heaven; but when he began to hold forth the marks of those that should enter in, my spirit revived, and I was helped to apply them; and when he was speaking of love to God, he cited these words in the 91st Psalm, "Because he set his love on me I'll deliver him, and be with him in trouble," then my soul was filled with joy, in believing the love of God to me, and that himself had begotten love in my soul to him. That night the good Lord admitted me to sweet fellowship in secret; the soul-refreshing beams of the love of Christ did shine on my soul, and produced such happy effects there, that I believed I felt without doubting, that the blessed marriage knot was cast betwixt Christ and myself, so that neither men nor devils, things present nor to come, life nor death,

should be able to annul it. Yet I desired to be tried by some ministers who ordinarily know most of conversion. When I got an occasion, I spoke to Mr. James Urquhart, and told him of my condition. He did the more confirm me, and exhorted me much to hold my grips, (*to keep my hold*), and to be watchful, and to be daily making use of Christ for justification. The Lord continued to confirm me in his love, and made peace to run as a river to me. I found light and understanding in myself, far above what I had when I could not act faith in Christ. I attained to some more understanding of the Trinity than I formerly had, and to take up what Christ is in his offices to my own profiting, and I got light in the Scriptures I never had before. As the shining of the sun beautifies the world, so did the presence of God and my being united to Jesus Christ, put a loveliness on me I never had before. When I was in the open field, lying in my blood to the loathing of my person, he passed by and said unto me, live. He did cast his skirts over me, he entered into a covenant with me, and I became his, and through his comeliness he made me beautiful. The God of peace did maintain peace in my soul, and I had often much joy in the Lord Jesus. When I found ill in myself, I was helped to rely on Christ's fulness to satisfy for me, and when I was in trouble my relation to Jesus Christ made my burden easy to bear. Yet I was not without fears and clouds; not that I doubted that the Lord had dealt bountifully with my soul, but I was fearing my own miscarriage, and that I would fall under desertion. I was afraid that God would permit Satan to take away my memory, so that I might come to question my interest in Christ. Yet the Lord did by his promises sweetly satisfy my soul under all my fears. One morning, I being under a cloud and in heaviness, the Lord was pleased to shine in on my soul with that word, "The Sun at all not smite thee by day, nor the moon by night," which did hold forth to me the Lord's care over me at all times, and that I should not get harm even by the night of desertion. The first time I went to Torrich after I got peace in my soul, I did not conceal the loving kindness of the Lord from such of that family as feared the Lord. When I was there, Jean Taylor and I retired to pray together, and the Lord was pleased to shine on our souls, and I was made to desire Christ as a prophet, priest and king to us, even to us, and that he would be very liberal to our souls, promising

in the Lord's strength, that we would improve to him all that he would be pleased to give us. I went to Calder five weeks after my bonds were loosed, where I had formerly passed near four years of my time. When I was there, I was made to reflect with a grieved heart on the vain carnal life I lived the first three years I was there, and I was helped to wrestle with God for the pardon of my sins committed there. And the Lord was very gracious to me, in sending that word to my soul, "If a man forsake his wickedness, and follow after righteousness, his wickedness shall no more be remembered to him." And I felt hatred and aversion in my heart to my old sins. And what is said of Ammon, concerning his sister Tamar, was sweetly brought to my mind, "that the hatred wherewith he hated her, was greater than the love wherewith he loved her." I was made to wonder at the free love and condescension of God to me, and to rejoice in Christ Jesus with joy full of glory, and to delight in God more than I ever did in sin. I went to Tain in the month of June, 1677, to see blessed Mr. Ross, who was a prisoner there for the gospel. One part of my errand was to inform him of my condition, and to be tried by him; that if I was right, I might be the more confirmed, and that my good Lord might get praise for his goodness, and for his wonderful works to me. I came to Tain on a Friday, in the afternoon, and Jean Taylor with me, who likewise had a desire to see Mr. Ross, whom the Lord had made use of to do much good to her soul. Mr. Thomas Ross being sickly, and having a pain in his throat, he could neither lecture nor pray in public. Yet he spent the time with us in very edifying discourse, and in opening up to us the meaning of several places of Scripture we desired to be informed of. We found much of the presence of God in his company, and our hearts opened to one another to tell of the goodness of God to our souls. I being with him alone next morning, I told him all the particular steps I could remember of my soul exercises, since I was taken from being his hearer in the old Town of Kilraick, which was two years before that time. When I told him of my soul trouble, and began to tell him of my deliverance, and the loving kindness of the Lord to me, how my will was broken, and faith wrought, and Christ Jesus manifested to me, our souls were filled with the joy of the Lord. Mr. Thomas wept for joy, and I was so filled with a sense and feeling of the wonderful power of God, and his

love to my soul in Jesus Christ, that I was put to silence for a while, and could not get expressions to vent the ocean of his love;—and O, what incomparable blessedness did I find in being united to Jesus Christ. When I had given this account to him of my deliverance, and the manifestations of the love of God to my soul, I told next day of the effects it had upon me; and in particular, how I was helped to give up to the Lord in my thoughts and in my words, and to subscribe my name unto the Lord, as I found it allowed in the word of God. Mr. Thomas approved of my doings; he was much refreshed, and in a praising frame for the goodness of God to me, not questioning but that the blessed contract between Christ and my soul was bound up. I told him of two particular requests I was helped much to seek from God, yet could not attain to either of them. The first was, that I might be in a special manner for God, more than professors ordinarily are. The next was, that I might be for the people of God, and use my *moyen* (*diligence*) with God for their advantage. The good Lord was very gracious to my soul in secret that Lord's day I was with Mr. Thomas, in giving manifestations of the Lord Jesus and of his love to my soul, and great promises in behalf of his church in this land, so that I was filled with joy in believing. I returned from Tain to Moiness, where I stayed some weeks with Mr. Campbell's Lady, who was kind to me. And I had freedom to communicate my mind to her, she being one that had tasted that the Lord was gracious. I may say indeed, that these were days of espousals to me, and of gladness of heart. O what soul-satisfying discoveries of the near relation that is betwixt Christ and my soul did I get; the evils he had delivered me from, and the good he had purchased for me in time and eternity. I cannot express what blessedness I felt in being in Christ: to be brought from a dunghill, from bondage and slavery, and innumerable fears, to be a princess, to give love and to receive love of the most pleasant and glorious Object in earth or heaven:—fallen, miserable man's being raised again, and made happy in Christ, excels any resemblance that can be made to it, as the light of the sun exceeds the light of the stars. Union with Jesus Christ, his love and benefits to believers, are such a good, that eye hath not seen, ear heard, nor heart understood, further than to know that it passeth knowledge.

Though all the capacity, theory, and eloquence of men were in one person, he

could not draw or describe Christ's love and the believer's happiness in him in all its lineaments. That which is infinite is of too great extent for a finite reach. Yet here is the wonder that hath fed my soul, that though the saints of greatest knowledge know but little of this mystery, yet the true believers of the meanest capacity know as much as is necessary for salvation. In this, infinite greatness and infinite condescension are displayed, in being above the greatest and yet graciously bowing down to the lowest. Great and blessed is the difference betwixt the knowledge and love of Christ and the knowledge and love of earthly things. The knowledge of the latter doth not satisfy, gives sorrow and puffeth up, but the saving knowledge of Christ satisfies, takes away anxiety, and yet doth not sit down with a received measure: it humbles because that is the nature of grace, and because it beholds him, a sight of whom humbled Isaiah and Job. As to the vast difference there is betwixt the love of Christ and the love of all other objects, it is felt more than it can be expressed by those who have the experiment of both. As to the object, how great is the disproportion! What are the trees of the wood to the apple-tree?—The bramble to the vine? A night-gourd to the shadow of a great rock in a weary land? The brooks of Teman that run dry in summer, to rivers of water in a dry and thirsty land? What are broken cisterns to the fountain of living waters? What is the flower of the grass that fades, to the noble plant of renown, who is the Eternal? To tell what this object of love is, is a theme above the theory of angels. But worm I, must be silent that I may not darken counsel with words without knowledge, except in so far as he hath called me to confess with my mouth what he hath made me believe with my heart, and not to conceal his loving kindness.

While I was at Moiness I received a letter from a young man who was in suit of me some years before, but I had declared myself against it a year ago; it being made clear to me that it was my duty to do so by a sermon I heard from Mr. Thos. Ross.—Yet the young man, knowing that my expectations were much broken by the death of my Lady Duffus, thought I would be content then to embrace his offers. The next day after I received his letter, when I was seeking the Lord in secret, I found the Lord Jesus manifesting his love to me with his kingly power, so that my soul was ravished with love to him, and my heart made His

captive and no other's. I beheld him so full of glory, beauty, riches, and of all things that would content me; so that there was no more spirit in me, but to behold him, as being the King Solomon indeed, whose fame and all that can be said of him is but little, in respect of what is truly in him; whose presence has such influence on the beholders of him as makes them blessed, so that no affliction can make them miserable; but all things shall work together for their good. Here am I who may say that Christ's presence hath this peculiar virtue, that it weans the most whorish heart from the love of the creature, from sinful pleasures, yea, from a will to sin. This cannot a guilty conscience do. This cannot a sight of hell do. This cannot self-righteousness do; nor even a sight of heaven, without Christ. These may make men fear to sin, but not to hate sin. These may move to the duties of obedience, but not change the will. What I found that day in the blessed Son of God, was not only killing sinful inclinations in me, but was also drawing my affections from lawful objects, except in so far as it would please him who had chosen me, and to be subservient to my soul's good; and seeing neither of these in my embracing the present offer, I gave no answer to that letter. I was made to believe without doubting, that he to whom my soul was espoused, would be a provider to me in temporal things.

July 1677, Lady Inness Younger, sent for me to Moiness, to go home to her service, to Dipple. Upon which I had deep impressions on my spirit of being desolate, an orphan, having neither father nor mother, and those who supplied their room to me were taken from me. First my aunt, Lady to the Master of Forbes, and soon after, my Lady Duffus, her daughter, who was indeed a mother to me for twelve years. My love to her did exceed its due bounds; my expectations from her, and my fears of being deprived of her, were both great. Truly I think nothing less than deliverance out of soul trouble, and the love of Christ, could make me overcome the loss of her, who was my all in the world; my pleasure, honour, and riches were all in her; but how soon was all this laid in the dust to me. Yet praises for ever be to him who did it, so that we both were gainers. She hath passed from the valley of misery, and as she herself said at her death, hath gotten the palm-tree in her hand, and now she walks with the Lamb in white. As for my part, for brass I have gotten gold, for a fading flower I

have gotten the Noble Plant of Renown, who is the brightness of the Father's glory and the express image of his person—him who was dead and is alive, and lives forevermore—him from whom death shall not be able to separate me, for he shall be with me when I go through the dark valley, so that I shall fear no evil. He shall present me spotless to the Father, in that place where there is no sin, no sorrow, no sickness, no death; where I shall behold his face with joy, and where there are durable riches and everlasting pleasures.

It is not understood by hearing, but by feeling, what it is to have God in Christ to go to as a Father, when robbed of earthly comforts. This I may say, when I was ready to call myself Marah, that the Lord had dealt bitterly with me, he that turns the shadow of death into the morning, and at evening time makes it light, did turn my mournful lamentations to songs of sweet melody in my soul, in that he had taken me from the horrible pit and miry clay and set my feet upon a rock and put a new song in my mouth, even praise to my God who loosed my sackcloth and girded me with gladness; who dealt not with me as I sinned; but blotted out all my iniquities for ever, and by the blessed scape-goat removed the same from me as far as the east is distant from the west.

When I went from Moiness to Dipple I was full of a mixture of comfort and sorrow, because of the present dispensation, going among strangers: and my going to service made me have a sense of my condition in this world,—of comfort because of what the Lord Jesus was to me and what he had done for me. I had confidence in God as a child in a father, that he would take care of me. I opened my mind to the Lady Boghole before I left Moiness, which gave me some ease. She was kind to me and gave me some money which I had need of, though she knew it not. When I came to Dipple, the Lady Inness was in pains of child bearing and was safely brought to bed that night. I stayed a year with her, which was a blessed time to my soul, such as I have not had the like. Yet praise be to Him forever in whose house there are many mansions. I have the hope of a more blessed time, because he who has purchased eternal redemption is gone to prepare a place, that where he is I may be also. My spirit cannot but smell some heavenly savor when I remember what was between Christ and my soul at Dipple—what soul enlightening, soul-healing, soul-strengthening, set-

ting, comforting, sheltering. I found in the man Christ, Emanuel, God-man, that man who is a hiding place from the wind, a covert from the tempest, rivers of water in a dry place and the shadow of a great rock in a weary land;—that man, who is the root and offspring of David, his Lord and yet his son, God and yet man,—that man, who is held forth by types and prophecies under the law, and whose birth, life, death and resurrection are held forth in the gospel—that man, by whom the Apostles, through faith in his name, wrought miracles—that man, faith in whose name hath still a powerful, operating, communicative virtue. And I desire to bring in my drop into that ocean of his people's experience. He is indeed the very Christ. I have found him speak as never man spoke, and do works that none other could do. It is his name, through faith in his name that hath given strength, and soundness in my soul. To Him be the glory, so that sin is dethroned and doth not reign over me. For its dominion is taken away, though its being continues for a time. Such soundness that I have peace of conscience, a wounded spirit healed, and what a great matter this is cannot be understood, but by knowing its contrary. And what shall I say, who have tasted the bitter and the sweet, but that it were desirable to me, the Lord being with me to be made a spectacle to the world, so that I might glorify him. A spectacle to behold man's misery in, by the first Adam, and their blessedness by this second Adam, the man Christ Jesus. It is He who hath kept me from being a Lot's wife, a dreadful spectacle.—As for the goodness of the Lord to me when I was at Dipple, let everlasting praise be to him, who is the God of my praise. That was a year wherein the love of espousals was kept fresh and green in my soul, so that I was helped to feed daily on that matchless love, that was bred in the bosom of the Father, manifested in the Son, and communicated by the Spirit.

That was the year wherein I was taken up to mount Pisgah, and made to view the promised land, and did eat of the grapes of Escol, even the first fruits of that land that is the glory of all lands. The Lord of hosts who is wonderful in counsel and excellent in working, who teaches the husbandman how to prepare the ground for every kind of grain, had been preparing me two years before for this heavenly liquor, by emptying me from vessel to vessel, both in my spirit and as to my lot in this world, so that I lost my taste for earthly things and

my soul was changed. Let heaven and earth praise him who hath his work going before him and who brings salvation with him. He first did cast out the strong man, and emptied me of all things within me and without me; then I found my soul like an empty house, and felt earnest and eager desires after the Lord Jesus Christ, that he would come and fill the empty room. The Spirit and the Bride were saying, come Lord Jesus, come quickly, and then it was not long when he in whom the fulness of the Father dwells, in whose lips grace is poured forth, did come, making the everlasting gate to give him entrance. Then was that Immortal filled and satisfied with that bread which perisheth not, with that water of life which keeps from thirsting any more after sinful pleasures. When the King of glory had thus conquered my rebellious heart, not to add any thing to him, but to make sinful me for ever happy, then did I wonder at my own and the world's folly, for being so much taken up in loving and pursuing earthly pleasures, while there is the offer of such an object to give the heart to, who makes them that love him truly to inherit substance. But I now come to my purpose which is to set down under my hand what was my soul exercise when I was in Dippie as the Lord my God shall help me; it being pressed on me as a duty to record what he hath done for my soul. And I have got encouragement to essay this from him, who sends none a warfare on their own charges, and have found the Lord my God and the renewed part in me calling me to this, though otherwise I have had much discouragement and opposition, especially from my own inability and the flesh which wars against the spirit. The first month I was at Dippie I found the Lord shining on my soul, in giving me satisfying discoveries of his work on my soul, and confirming me that he had loved me with an everlasting love, and sealing me with the spirit of promise. I was made to see how the Lord had hedged up my way with thorns, that I should not find my lovers, to the end that I should turn to him, who had the right to be my first lover; and that as he had brought me to the wilderness so then he did speak comfortably to me. I was made to see what my miserable case was by the first Adam, and my sure and blessed standing in the second. I was made to rejoice and wonder at the blessed contrivance of man's Redemption. I was made to read my own name in the book of Election, by finding the spirit of God in his word bearing witness

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with my spirit that I was his. I was made to consider what my case was the year before, how the threatenings of the word of God were a terror to me, because I found myself guilty—the avenger of blood pursuing, and I without the city of Refuge. I found my conscience condemning me, so that I bore the sentence of death in my breast. I was encompassed about with fears in my greatest prosperity. Then I was made to wonder and rejoice at the blessed change I felt wrought in my soul—faith where there was unbelief—light where there was darkness—hope where there was fear: I was made to find the enmity that was in me taken away, and God in Christ become my friend. I found these words made good to my soul, “that God was in Christ reconciling the world to himself, not imputing to them their trespasses,” and that the Lord Jesus Christ had blotted out the handwriting of ordinances that was against me; and that by him I was justified from all things from which the Law of Moses could not justify me; and that being justified by faith I had peace with God through our Lord Jesus Christ. I felt my soul cleaving to Christ by faith and love and delight in him, so that I rejoiced and blessed the Lord that ever I was born. I saw that he had made me to pass under the rod and brought me into the bond of the Covenant. I saw that when I was cast out into the open field, lying in my blood to the loathing of my person, and there was no eye to pity me,—then, even the time of my greatest necessity was his time of love, wherein he looked on me and did cast his skirts over me, and entered into an everlasting covenant with me, and I became his. I was made to receive particular promises accompanied with such power, light and love and suitableness, that there was no place in it for doubting, but these were the words of the spirit of God to me, with whom there is liberty, who is the Comforter, with whom there is no respect of persons, who is that wind that bloweth where it listeth, who knoweth heart secrets, and how to speak a word in season to the weary. I found the God of heaven conversing with my soul in the Scriptures speaking peace to me in Him in whom he is well pleased, and giving me counsel, wisdom and quick understanding tho’ I was very empty. I was made to experience the truth of these words, ‘that them will he teach knowledge and make to understand doctrine, who are weaned from the milk and drawn from the breasts,’ Isa. 28, 9, even from the creature: and that ‘the fear of the Lord is the beginning of wisdom:’ and that ‘his tes-

timonies make the simple wise." I do not mean by this, that I exceeded others, or was observable for wisdom, who am but small and contemptible; but that the manifestation of the Lord Jesus Christ to my soul, and the influence of his Spirit, did illuminate my understanding, quicken and sharpen my reason, so that by his grace, I did attain to a better improvement than before.

That year I was with the young Lady Inness, I found the Lord favouring me much in his providence. She whom I was serving, was a real seeker of God, and zealous for the truth; a wise, reserved woman, easy to be served, of a pleasant natural temper. I never got an angry word from her. Her regret would be, that I was not so well with her as she would desire; and my complaint was, that my service done her was so small. She did not straiten me of time to spend morning and evening, and I did take other seasons, as I could get opportunity. There was a thirsting in my soul after the living God, and daily necessities on me making me desire greedily time to be alone. Her eldest daughter, Miss Margaret, who was then about eleven years of age, had such a love to me, that I saw it to be from the Lord to me, that my service and myself might be the more acceptable to her father and mother. She was wise and of a good capacity. I found profit in hearing her, and speaking to her out of the scriptures. The servants of the family carried respectfully to me, only Miss Margaret's woman, who taught her music, &c., had a great dislike at me the first half year I was there; but it pleased the Lord to make my enemy to be at peace with me, so that she would desire my company, and wish to be in my case, looking on me as happy. I kept my health so well that year, that I do not remember one day's sickness that I had; but once that the exercise of my spirit affected my body. Though I had very little skill or experience of service, yet I found the Lord helping me even in my smallest matters, fulfilling his word to me, that he would make me blessed in my deed. I had such a sunshine on my soul, that often the promises of the everlasting covenant would be the first thoughts that would break in on my mind when I should awake out of sleep; and the scriptures was what my heart conversed with till I got on my clothes and went to my knees; which I still found to be the most suitable posture for the exercise of prayer, which hath been a Bethel to me and the gate of heaven; wherein the Lord Jehovah hath been with my soul, and

I, by him, who is the way, the truth, and the life, have had access to the Father, as my God and Father, and to the Son as my Redeemer, my Mediator and Advocate with the Father, my head and husband, my elder brother, and as the fountain opened to the house of David for sin and uncleanness. In this blessed exercise I have found the pouring out of his Holy Spirit, quickening, comforting, and instructing my soul.

May 24, 1679.—My soul being in heaviness for several months past, because I wanted that sweet fellowship with the Lord Jesus that I once had with him, in his word and providences. Distance did so grow betwixt God and my soul that I could seldom pray any, except it was to sigh and groan; I sat alone and kept silence. Three or four days before this, Jonah's word was much the language of my soul, "I am cast out of thy sight, yet will I look towards thy holy temple." Then on the 24th of May, in the morning, I got a letter from Mr. —, being his answer to complaints I had written to him. When I had read his letter, I went to prayer, and was made to see myself, beyond the help of men and angels, and that Christ only, could be my Physician. I remembered a sentence of the letter I had read, saying my prayers would be heard in heaven, and my request granted, however the Lord might delay. Then I was made to consider, if such a thing could be, what would my petition be. Then I was helped to desire the presence of God, and that he would be with me, carrying me through every thing I would meet with, and especially in my marriage. Because it was his will and the love of Christ that had constrained me, more than my own will; my conscience bearing me witness as with Paul, "what I do purpose, do I purpose according to the flesh?" but in Christ is my yea and nay." And because of the promise I had gotten from him, that he would be with me in that matter. Then my soul was waiting and thirsting for refreshment from the Lord, and the promise was renewed to me which I had gotten formerly, to support me under all I would meet with in a marriage state. His grace should be sufficient for me. Yet this did not satisfy me. Then I was made to understand that grace might be where there was little of Christ's comfortable presence. Then as the Lord helped me, I wept and made supplication, desiring this as my petition, that I might have Christ's own company whilst in this world. Angels' company would not satisfy. Grace received would not satisfy. Christ's com-

fortable presence would satisfy, and that I could not want. Submission to want him here, although I had the hope of heaven hereafter, I could not get. I had parted with right hands and right eyes, and yet was content to suffer the loss of all things, only let me have fellowship with the Son. Grace and glory was little to me without this. Without this, my life was death. In spirit I was made to see myself, as it were, with an eternity of world's pleasures on my one hand without Christ, and terrifying death on the other, by fire or water, or an executioner, and in that case I chose death rather than life. My capacity is not able to comprehend the representations the Lord did set before me of his fulness in his Son, and what a languishing sorrowful life I should have in the world, if I wanted his own presence. I was made to remember the time wherein I lived without Christ and did not desire him, and to know the cause why now I could not do so: because now he had discovered so much of himself to me, that I could not live but a sorrowful life without him. My soul was ravished with love, and the more I knew, the more I loved and longed. When I had thus wrestled with God, I did take me to meditation and was waiting on God, my soul being full with the thoughts of the fulness of God. I went to prayer again wondering at the fulness of good that my eye could not see, nor my ear hear, nor my heart understand, which is laid up in Christ Jesus for believers. Whilst I was thus taken up, the Lord sent a promise to me which made glad my sorrowful spirit, "Blessed are ye who hunger and thirst after righteousness, for ye shall be filled." Then the liberality of God to me in Jesus Christ, and my blessedness in him, by several promises, was displayed to my soul, so that I could not but believe that I was blessed, although men and my lot in the world, and seeming cross-providences should speak forth that I was cursed. Christ had said blessed, and who could curse? If the word of God was true, and if it was the Spirit of God that carried the word to the soul with divine power, light, and love, if so, then did the Lord tryste (or *meet*) with my soul. Then I got a glimpse of my Lord's glory, so that there remained no more spirit in me. As formerly, I was the more Christ's captive, complaining that earthen vessels are too weak; when I did consider the promise I could not but wonder and love, it being so suitable to my case, and the fulfilling thereof all my desire; Jesus Christ being all my righteousness, and to be

filled with him, all my desire. Then was the Lord's liberality and man's straitness represented to me; men frowning, the Lord blessing; men straitened to me in that which is but as husks of swine; the Lord giving satisfying morsels, as I was able to receive of him, who is the bread of life, and in whom the fulness of the Father dwells. Then I was made to consider, why I was not satisfied with the large promise, "My grace is sufficient for thee," and the Lord did let me understand, that although I had grace, yet if I wanted fellowship with Jesus I should be useless and fruitless. I did not despise the grace of God, which cannot be without Christ, but I could not improve grace to the glory of God and the benefit of others, except the Lord be my strength and my song, and with joy be made to draw water out of the wells of salvation. When the Lord had thus refreshed my soul and made my heavy burden light, I could do nothing but acknowledge myself to be a debtor, (*debtor*), and desire that he might take glory to his name.

That night, again being in prayer, my soul was filled with the love of God, lamenting that the world knew not God and that his own know so little of him and wondering that the Lord should ever show the like of me mercy, and discover so much of himself to such a mean, empty creature as I was. Then the cause of it was held out to me to be, that free grace might be exalted; and for this the Son thanked the Father. The liberality of God to my soul, that had not any capacity to improve and show forth his praise, as the wise and prudent might do:—this discovered to me a hidden fulness to be in God, communicative to his simple ones, which they shall never be able to express. Then I saw myself drowned in debt to God in his Son, but that did not trouble me, for I was made to understand that he dealt not after the manner of men, who frown on their debtors and despise them, when they are not able to pay, but it is otherwise betwixt God and believers; the more his debtors owe, the more he loves them. Then my soul was lifted up with desires that I might yet show forth his praise, who had called me from darkness into his marvelous light.

(To be Continued.)

[For the Religious Monitor.]

ON DIVINE LOVE

(Continued from page 75.)

PART III.

We have contemplated the mutual love of the Father and the Son displayed in laying, and in accomplishing the plan of our

salvation. The doctrines contained in this great subject are not abstract, vain, and useless speculations. No. They are the "true sayings of God;" "the very truth most pure." "The words of truth, the gospel of our salvation." They proclaim "glory to God in the highest, on earth peace, and good will toward men." They give unto every one their portion in due season.—They compose the awakened sinner, and comfort the distressed believer. They contain "strong consolation," "everlasting consolation and good hope through grace." We proceed, Thirdly, To look into the comfort, and consolation contained in this delightful subject, as presented to us in the Holy Scriptures; and this we shall do, by reviewing the several particulars formerly mentioned, as concisely, and plainly as we can, to do justice to the subject and to the reader.

We begin by observing,

1. That this subject shows us the sure, and only method of reconciliation between God and men. Deity alone was too high to treat with offending men; humanity was too low to treat with an offended God.—But, as the Son fully possessed the Divine nature, he was equal to the Father's majesty, and as he assumed human nature, he was on a level with men. Thus, in the person of Emmanuel, the divine nature had an equal, and the human nature, a representative. Saith the Son himself, "I was set up (consecrated) from everlasting, from the beginning, or ever the earth was." In that character "I was daily his delight." And with regard to myself, "rejoicing always before him. Rejoicing in the habitable part of his earth, and my delights were with the sons of men,"—in prospect of being made flesh, and dwelling among them, to accomplish their salvation. Thus saith the Apostle, "He was verily foreordained before the foundation of the world: but was manifest in these last times for you." Again, he presents us with that wonderful, and generous gradation. "Who being in the form of God, and thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, & was made in the likeness of men. And, being found in fashion as a man, he humbled himself, and became obedient to death, even to the death of the cross."—Then, "he made *reconciliation* for iniquity." He did not, merely, make God *reconcilable, placable*; "He made *peace* by the blood of his cross." Thus saith the Apostle, "God was in Christ, reconciling

the world unto himself, not imputing their trespasses unto them," but to him; 'and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.' The foundation of all this is laid in the next sentence, "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him." Thus, though God as an offended Sovereign, be the Judge and enemy of a criminal world; yet, as reconciled in Christ, he saith, 'I am pacified towards you notwithstanding all that ye have done.' 'Therefore, being justified by faith, we have *peace* with God, through our Lord our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.' Again, "If when we were enemies, we were *reconciled* to God, by the death of his Son: much more being reconciled, we shall be saved by his life:" (as his life in heaven.) As the second death cannot reach Christ, so it cannot touch one of his own people: As he himself saith, "Because I live, ye shall live also."

2. Doth the Father delight in the Son as his *elect*, in whom he hath chosen all his people? Then, their salvation is infallibly sure? As the Father will never lose his son, as the *Head-Elect*, so he will never lose any one that is chosen in him. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The more candid Arminians confess, that, admitting the prescience or foreknowledge of God, "Calvin's doctrine of absolute predestination must stand." But, though the Socinians deny the prescience of God, yet, 'known unto God are all things from the beginning.' And "his counsels of old are faithfulness and truth."

If election consisted only in a general, indefinite decree, as to the salvation of all who in time, would repent and believe the gospel, it would make the greatest of all the works of God, the most uncertain thing imaginable. But,

The apostle presents us with a chain of doctrines that cannot be broken, by all the Arminianism in the world. He first speaks of them "who are called according to *his* (i.e. the Father's) *purpose*." And then he proceeds, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also call-

ed; and whom he called, them he also justified; and whom he justified, them he also glorified." There seems to be a chasm in the last member of the sentence; sanctification is not mentioned. But,

Observe, first, Justification *secures* sanctification, "Sin shall not have dominion over you; for ye are not under the law but under grace," (i. e. ye are in a state of pardon and justification.) Secondly, Sanctification is the first fruits, the earnest and sample of glorification. Saith the apostle, "We all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory," (i. e. from one degree of grace to another,) "even by the Lord the Spirit." And, lastly, Glorification is sanctification completed. Saith John, "Beloved, *now* are we the sons of God, (i. e. we are in his family, and bear his *image*)," "and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be *like him*, for we shall see him as he is."

Nay farther, the apostle gives a bold, and universal challenge to all who deny, or would prevent the salvation of those who were chosen in Christ, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who also maketh intercession for us." And this he doth with all the merit of a *Mediator*, and all the majesty of a *God*. Saith he, "Father, I will that *they also whom thou hast given me* be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world." And him the Father heareth always. The Apostle proceeds, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? Nay, in all these things we are more than conquerors, through him that loved us."—So that you see, if in complaisance to the Arminians, we give up the doctrine of particular election, we must not speak as the Bible does, for there it is revealed, not only as true, and certain, but as wholesome, and comfortable. This encourageth us to "be diligent to make our *calling and election sure*," (i. e. to *evidence it*), "to give all diligence to the full assurance of hope unto the end, knowing that our labour shall not be in vain in the Lord."

3. Does the Father delight in the Son as the only Mediator between God and man? This shows us that we have access

to God, and will be "accepted in the beloved." Nay, we have access with *boldness* and *confidence* by faith in him. Hence it is, that we are said to *come boldly*, though it be to a *throne of grace*. The *grace*, the love that sits on that throne may teach us to come with pleasure, and with hope; but yet we could have no *boldness*. As the servants of *Benhadad*, knowing that the kings of *Israel* were *merciful kings*, thought there was room to beg their master's life; but there was no boldness in the manner of asking it; they came "with ropes about their necks." Now whatever riseth higher than hope, if we are allowed *boldness* and *confidence*, it is not owing merely to "the throne of grace," but to the dignity and merit of the Mediator, the "High Priest that is passed into the heavens for us, even Jesus, the Son of God." Thus saith the Apostle, "having therefore, brethren, *boldness* to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say his flesh." It is called a *new way*, in distinction from the way that Adam had, by the covenant of works,—because of its excellency,—and because there is an eternal newness in it. It will never wear out, wax old, or vanish away. It is called a *living way*. All who are led into this way obtain life, as Christ himself said, "He that believeth in me, though he were dead, yet shall he live." Nay, there are living streams in this way. "The life that I now live in the flesh, I live by the faith of the Son of God;" and it leads to life eternal.—Lastly. It is a consecrated way for us. It is the King's highway. It alone hath a divine consecration. Saith Christ, "No man cometh unto the Father but by me." The Apostle adds, "through the vail, that is to say, his flesh." There is in these words a plain allusion to the vail in the sanctuary and temple, either that which divided the priests from the people, or that which covered the holiest of all, where none but the high priest went. This was to be taken away, or lifted up, before a person could enter in. Thus there was no coming for us to the mercy seat. Our first parents had once access, but they and we have lost it. Now here is a new and living way consecrated for us, through the vail, that is, the flesh of Christ. By his appearing, dying, and rising again in our nature, he is *gone within the vail*. The Apostle proceeds, "and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith." The

phrase is used in allusion to a vessel richly laden, sailing into port, under a full gale. Such assurance of faith doth the high priest afford to believers, when going to a throne of grace. Thus he himself saith, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Again, "whatsoever ye shall ask the Father in my name, he will give it you." Once more, saith John, the beloved disciple, "this is the *confidence* that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us whatsoever we ask, we *know* that we have the petitions that we desired of him."

4. Doth the Father delight in the Son, as he hath revealed, and will accomplish all his counsels and purposes for the salvation of his people? This affords us full and suitable comfort. First, Christ hath given us a complete, and certain revelation of the nature, and way of salvation. Without this, we should have continued in perpetual darkness and misery. Christ "appeared" not only "to abolish death," but "to bring life and immortality to light by the gospel." It is confessed, that the heathen had some notions of a future state, which might be owing to tradition. They saw that "all flesh had sinned, and fallen short of the glory of God;" and on the other hand, that "God had not left himself without a witness," and their thoughts in the mean while "excused, or accused one another." But, alas! how little did they apprehend what true happiness was to be. Some hoped to enjoy sensual pleasures in Elysian fields; others placed it in virtue, and the pure delights of the mind; some, in conveniency, and in being free from trouble; others, confessed their ignorance, as one said, "dying is nothing, but 'tis this we fear, to be we know not *what*, we know not *where*." Plato placed it in likeness to God, but what that likeness is, he could not tell.—The Scriptures teach us, that it consisteth in knowledge, righteousness, and true holiness; in being washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God; and, in being "forever with the Lord."

Whence could we have known, if God had not told us, that the many "mansions," are prepared "in a Father's house," where the joys will be as pure as they are full.—That "nothing enters in that defiles, or works abomination, or maketh a lie." That "we shall hunger no more, nor thirst any more, nor shall the sun smite us with any heat; because the Lamb that is in the midst

of the throne shall feed us, and lead us unto living fountains of water." And the conveyance of this favor is to be so familiar, that "God himself shall wipe away all tears from our eyes." Secondly—That all God's counsels will be accomplished by Christ, that is, as he hath purchased, so he will confer this salvation upon his people, is another source of comfort and consolation. What odd phrases would these have been, to the wisdom of this world? that we are "redeemed with the precious blood of Christ." That "he hath entered into the holiest of all by his own blood, having obtained eternal redemption for us." How strange a sound do these words carry in them. "If we believe that Jesus died, and rose again, even them also which sleep in Jesus will God bring with him!" And again, "I am the resurrection and the life, whosoever believes in me, though he were dead yet shall he live." Our saviour talked in a language that no philosophy could comprehend, when he told his disciples, "I go to prepare a place for you and I will come again, and receive you to myself, that where I am there ye may be also."

5.—Doth the Father delight in the Son, as all his perfections are represented in him, and glorified by him? Here again is a two-fold source of consolation.

First, Dr. Owen observes, "It is one of the greatest encouragements to faith, that it approacheth to God in our own nature.—By him we believe in God." For this end "God was manifest in the flesh." "Here is the first glory that belongs to him, who was born as a *son* and given a *child*, that his name is called *Wonderful*!" Wonderful indeed! His human nature is "the beginning of the creation of God," not because it was made first, but as it is distinguished from the whole universe. Though it is a creature, yet there is something said of it, that can be true of no other; and though our praises are directed to the divine nature, and not to the man Christ Jesus, we regard the Father and the Holy Spirit as much as him, in all our devotions, yet there is something stupendous in his person besides the greatness of a God. We are to contemplate that union in him which there is in no one else; "for in him dwelleth all the fulness of the Godhead, bodily.—*Bradbury*. The person of Emmanuel is the immediate object of faith, in our approaching to God. We have access into the holiest of all by the *blood of Jesus*. He took our nature into an union with his own; for the sake of doing that which was left to him alone. "There

is one God, and one Mediator between God and man; the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

Secondly, Are all the divine perfections glorified by Christ? Then we may approach unto God, not only without dread, but with boldness and confidence. Saith God himself, "who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, (i. e. Christ the man of my right hand) that he may make peace with me; and he shall make peace with me." We see the glory and harmony of all the divine perfections in the face, (i. e. in the person and work of Jesus Christ.) This is recorded in the established song of Zion. "Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven." We approach to a just God and a Saviour.

6.—Doth the Father delight in Christ as he is the sum of all created truth, gives a value to it, and makes it effectual to his people for their salvation? Let us with joy draw water out of these wells of salvation? Hath Christ magnified the moral law and made it honorable? Then we are provided with a complete righteousness by which we may go to God, and be accepted. Christ is the end of the law for righteousness to every one that believeth. This was the misery of the Jews. "They went about to establish a righteousness of their own, and did not submit themselves to the righteousness of God," (i. e. of which God is the author.) "If it is peculiar to an infinite nature, to demand and receive satisfaction, what must he be who has merit enough to make it? The person who *deserves* must be equal to him who *accepts*. Paying a price is certainly as great an action as taking it. And therefore, when Christ made the great atonement, he proved himself to be "Jehovah our righteousness." Why should people object against the hope of sinners from an imputed righteousness, when it appears to be the universal doctrine of human nature since the fall? The Saviour of the world was revealed to our first parents as "the seed of the woman." And it is very likely the first courses of worship were sacrifices, and offerings. This is probable from the clothing that our first parents had of *skins* which they took from creatures thus devoted to God. But it is more plain from *Abel's* obedience; he brought the

firstlings of his flock, not as a living offering, but with the fat thereof; and the Apostle expressly calls it a sacrifice. This was an early reference to a Mediator, who in that respect, had been "the Lamb slain from the foundation of the world." Nay we are expressly told, that, "by faith Abel offered a more excellent sacrifice than Cain." There was no more moral virtue in the blood of a Lamb, than there was in a sheaf of wheat; both were commanded under the law; but it had *more of an offering or sacrifice*, for the Apostle saith he presented it by faith, even that *faith*, which the Apostle recommends to us, and for which he adviseth to "look unto Jesus as the author and finisher of it." The nature, number, time, and place for offering sacrifices, were appointed by God himself, at Mount Sinai, as "the shadow of good things to come."

Nay, the heathen were convinced, that, as they were sinners, and liable to God's justice, they had nothing of their *own* that could be equal to his love. And, according to the sense they had of the aggravation of their guilt, they run into the greater expense, and cruelty in their sacrifices and offerings. What did they mean by their "thousands of rams, and ten thousands of rivers of oil." Why did they give "their first-born for their transgression, the fruit of their body for the sin of their souls?"—Though they were very unhappy and ignorant in their choice, yet it shows what a sense they had of an atonement. The doctrine of imputed righteousness is the only solace to an awakened conscience. It fills the believer's mouth with arguments and makes his hope like an anchor sure and steadfast. "David describeth the blessedness of the man to whom God imputeth righteousness without works." Every righteousness consisteth of works. But the meaning is, God imputeth righteousness to the man, who hath no works to *make or deserve* a righteousness. It was the desire of the Apostle to be found in Christ, as he saith, "not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," of which faith is not the *material* but the *receiver*."

Hath Christ fulfilled and abolished the ceremonial law, and given us the gospel?—Then, we have a dispensation that is not so dark, expensive, and toilsome, but more clear, light, and easy. We are not come to a mountain of blackness, and darkness, and tempest, but unto "mount Sion, and unto the city of the living God, the heavenly

Jerusalem. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." Lastly—Is Christ the sum of the gospel? does he give it value and efficacy for accomplishing our salvation?—This encourageth us to study the truth as it is in *Jesus*, and depend upon him for quickening, and sanctifying grace. The gospel separate from Christ is but a dead letter.—And denying the divinity of his person, the merit of his death, and the efficacy of his grace, gives but a dull prospect of his making the word of truth effectual for our salvation. But if you take him to be the head over all things unto the church, on the ground of his having "the fulness of him that fills all in all," you may believe that he can quicken you from a death in trespasses and sins, and give you joy to think of sitting together in heavenly places. Who but a God could quicken at such a distance; send down a principle of life from heaven to earth! And yet we read that the gospel was preached with the Holy Ghost sent down from heaven. How delightful a sound do these words carry with them. "I am the resurrection and the life, whosoever believeth on me, though he were dead, yet shall he live!" And in fine, "When Christ who is our life shall appear, then shall we appear with him in glory!"

7. Does the Father delight in Christ, as all the blessings of the Gospel are treasured up in his person, having authority to confer them upon his people? What a source of consolation is this to sinners, who are wretched, and miserable, and poor, and blind, and naked! Thus saith the Psalmist, 'His glory is great in thy salvation; honour and majesty hast thou laid upon him; for thou hast made him most blessed for ever;' or, more agreeable to the original, 'set to be blessings.' The Son bowed the heavens and came down with all the treasures of pardon, and salvation. 'He came that we might have life, and have it more abundantly.' He displayed his munificence on earth, not only by healing all manner of diseases, casting out devils, and raising the dead, but by saying, 'thy sins be forgiven thee.' 'His whole life was a tour of charity,' so an intelligent pious divine, (James Whyte, of Salem,) elegantly and concisely describes it. Yes, 'his whole life was a tour of charity.' 'He went about doing good.' And he concluded his work on earth, in his last interview with the disciples, with a dignity and love, suitable to the errand that brought him thither. 'He led them out to Bethany, and

lifted up his hands, and blessed them.' And, as a great divine (William Moncrieff) expressed himself upon these words, 'Those hands *thus* lifted up will never be *put down*,' for, 'While he blessed them, he was parted from them, and carried up into heaven,' *there* to receive, and then give gifts unto men.—Let us give a little scope to our contemplations on this delightful branch of the subject.—Christ sends his Gospel to *poor* sinners, in which he saith, 'All things are your's' (i. e. offered to you,) and by his grace he makes it effectual, so that, 'as many as are ordained to eternal life, believe.' 'He quickens them when they are dead in trespasses and sins,' by making his words 'spirit and life.' 'He openeth their understanding, to understand the scriptures.' He pardoneth their sins, nay, their persons are justified, being clothed with his righteousness, which is *more* than *ornamental*. For, though eternal life be the *gift* of God, 'it is *through* Jesus Christ our Lord;' 'He washes them from their sins in his own blood.' He feeds them with the true bread which came down from heaven. He giveth power to the faint, and to them that have no might, he increaseth strength.' As he said unto Paul, 'My grace is sufficient for thee. for my strength is made perfect in thy weakness.' He comforteth them in all their tribulations,' especially those 'who suffer for righteousness sake.' Saith Paul, 'as our tribulations *for* Christ abound, our consolations *by* Christ, much more abound.' He will give them a complete, and final victory over the world, sin, satan, death, and the grave: Nay, saith the apostle, 'we are *more* than conquerors through him that hath loved us.' In fine, thus Christ himself speaks from his throne, 'He that overcometh shall inherit all things'—every punctilio of happiness, all that heaven contains, and that believers can enjoy. There they shall have satisfaction to the uttermost. The mind will be filled with vision, and the soul with love. In Christ's 'presence there is a fulness of joy, and at his right hand there are pleasures forevermore.'

Are these abstract speculations, and vain imaginations? No. Christianity enlightens as far as it goes. The person that never felt any of these things, never knew them. 'I in them and thou in me,' is language above the reach of all men, and exposed to the contempt of many. 'The eyes of our understanding' are to be 'enlightened, and then we shall know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.'

What a stock he hath laid up in *us*, and what a stock we have laid up in *him*.'

8. Doth the Father delight in Christ, as he will gather all things which are in heaven, and which are in earth even in him, that he may be the Head of the whole glorified creation to eternity? This completes the consolation of his people, as it infallibly secures their blessedness with Christ forever, as appears from the following particulars:

1st. Christ sits at the *Head* of all this dignity in our own nature. 'God manifest in the flesh is received up into glory.' Thus, the union between the divine and human natures is confirmed forever. 'This man' (i. e. this person, this priest,) 'after he had offered one sacrifice for sins, forever sat down at the right hand of God.' Nothing higher, better, or more comprehensive can be said of the body and soul that was prepared for him, than that they are united to a God; he is God and man in one person. And nothing higher can be said of him as Mediator, than that 'the Father hath placed him at his own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.'

When God drove out the man, he 'placed cherubims and a flaming sword that turned every way, to keep the way of the tree of life.'—Christ made reconciliation between God and men, and also, between men and angels. The atonement for sin was not made to them. But they admire what he did upon the cross. They say, 'Worthy is the Lamb that was slain.' 'He made peace through the blood of his cross, by himself, (as it should be translated,) to reconcile all things unto himself, whether they be things in earth, or things in heaven.' Though he did not *redeem* the angels, he confirmed them in a state of friendship. He is called 'the Lord God of the holy angels.'

2d. Christ is in heaven as our *Head*. He went up in a public capacity, 'the first fruits of them that slept.' 'I ascend unto my Father and your Father; and to my God and your God.' Whilst there is an absent Christian, his body is not complete. 'Because he lives, we must live also.' He cannot want any member of his body, though never so mean and contemptible. This glorified 'Head will not say to the foot, I have no need of thee'. It would be a breach of covenant to make waste of one believer. 'Of all that the Father hath given him, he is to lose nothing;' Saith he 'I will raise him up at the last day.' There would be a vacancy in the mystical body, if any mem-

ber should be lost. The church is the fullness of him that fills all in all.

3d. Christ is in heaven as our best *friend*, one that heartily loved us. 'He was slain for us.' And it is observed, that 'when he was to depart to the Father, having loved his own which were in the world, he loved them unto the end.'

4th. All power is committed to him by the Father, for the benefit of his people. 'He hath put all things under his feet, and gave him to be the *head* over all things to the church.' He rules in the kingdom of providence, and makes all things work together for the good of his people; he governs the church, and 'will judge the world in righteousness.'

5th. He is now an able 'captain of salvation.' He is 'made perfect through sufferings.'

6th. He is in heaven, with a view to return the second time without sin unto salvation, to be glorified in his saints, and to be admired in all them that believe.' With this he comforted his disciples, when about to leave them. 'If, or seeing, 'I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.' Thus you see what good security believers go upon. Here is relation, love, and omnipotence; an Head, a Friend, a Captain, so that we may look for glory as a *certain thing*, and proceed with joy, 'looking for the blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ.'

What can the Unitarians say to these things? Are they afraid that their Saviour be too *great*, their salvation be too *sure*, his throne too *high*, and that his government be *supreme*? to believe that he is God over all, and blessed for ever? We ask them with boldness and firmness, that, without trifling with the argument, they, with all their power of reasoning, great learning, and acute criticisms, (and it is confessed, that many of them are very learned men,) will show us *how the babe*, that was too *little* to fill the manger, is *large* enough to fill a *throne*, and head an empire as great as the whole universe? 'All things are put under his feet.' But when will vain words have an end. This *babe* 'this child born hath the government upon his shoulder; and his name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, (it is not the name of a *person*, but the attribute of a *nature*,) the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the

throne of David, and upon his kingdom to order it, and to establish it with judgment from henceforth even forever." He has all royal qualities; a king's nature. He hath both an ample capacity, and a state that is level to it; he has an arm that is fit to rule, a wisdom that never darkens, a power that cannot yield. He has a purity that adorns his person, inspires his laws, and glorifies his palace. Such an one becomes us, who is holy, harmless, separate from sinners, and made higher than the heavens."—*Bradbury*. Thus, we have mentioned *some* of the comforts and consolations contained in the mutual love of the Father and the Son displayed in laying, and in accomplishing the plan of our salvation. Indeed, "It doth not yet appear what we shall be, but this much we know in general, that when he shall appear, we shall appear like him, for we shall see him as he is." The reason why our affections are above, is because Christ sits at the right hand of God.

INFIDELITY, SUPERSTITION, AND CHOLERA.

The infidels of France scoffed at the idea of acknowledging the hand of God in the cholera; they accounted such a confession to be nothing better than "cant, humbug, and hypocrisy;" they attributed the disease exclusively to secondary causes, and some of its most distinguished men boasted that it would be disarmed of its strength before it reached Paris, and would, at all events, be utterly powerless against the science, the civilization, and the courage which would be there brought to bare against it: in so many words they congratulated their fellow citizens on the probable, nay, almost certain immunity they were to enjoy from the cholera, as well as from all other similar visitations. "Paris," said M. Villermé, "exceeds all other cities in the extent of civilization; the inhabitants of the capital are the strongest in moral courage of any nation in the world, and unrivalled in physical energy. It is superintended and controlled by an excellent medical police: no nuisances exist." In short, he declared that the provisions of the sanitary laws in Paris, taken along with the circumstances of the citizens, were calculated to defend them altogether from cholera, or so to divest the disease of its sting, that the monster would be harmless in the precincts of that vain-glorious metropolis.

Such was the proud boast frequently made during the advance of the pestilence, and publicly repeated by M. Villermé, *only five days* before its arrival in Paris. And what was the result? What became of the phy-

sicians who, in the pride and madness of self-confidence, sent a deputation to the English Ambassador, offering to go to England for the purpose of arresting the disease by instructing the ignorance of British Practitioners? What became of all their "great swelling words of vanity" about the science of civilization and courage of the Parisians? What, in a word, was the issue of their atheistical refusal to imitate the other nations of Europe (Belgium only excepted) in humbling themselves before God? Let the courage with which they braved the pestilence be told in the flight of 250,000 of the inhabitants, and the precipitate prorogation of the Chambers; and let the fruits of their science and civilization and physical energy, as brought to bear against the cholera, be read in the death of the Prime Minister of the kingdom, and of the thousands—nay, the myriads—whose bodies filled the cemeteries, and finally, the trenches dug for the purpose in the vicinity of Paris. The cholera seized upon that devoted city as if it had been its special and destined prey; as if the object of its long dark march from Jessore, across the desert, and in the teeth of opposing hurricanes, had been no other than this proud citadel of science and infidelity. In one single day all the empty boasts of the French philosophers vanished, like the dream from which the sleeper is aroused by bursting flames and crackling rafters. It was at length discovered that there was no enchantment that could prevail against the Heaven-commissioned angel of death. All classes of the inhabitants were indiscriminately smitten; the statesman and the mechanic, the peer and the pauper, the robust and the sickly, the stern soldier who had led on columns and stormed batteries, the timid beauty who had but a few days before glittered in the drawing room of fashion, multitudes of every rank, age, & sex, fell beneath the stroke, and the saying of Scripture, concerning Egypt of old, might have been almost literally repeated of Paris, "There was a great cry in Egypt, for there was not a house where there was not one dead."

In Ireland we see superstition at work, instead of infidelity. There the disease is not so fatal as in France, and we trust that the prayers which have been offered by the Lord's people, both in Great Britain and Ireland, have entered the ears of the Lord of Sabaoth, and stayed the violence of the plague. But how melancholy, how degrading is it to see, not merely a few isolated individuals, but a large proportion of the people of Ireland, exhibiting a degree of superstition at which the converted islanders of

the South Seas would marvel with utter astonishment. What a picture is here presented of Popery even in the nineteenth century! These are the poor degraded creatures whom their priests have bound in chains of darkness, and whom agitators are stirring up to deeds of blood and crime! We are told by the unerring Word of God, that "the dark places of the earth are full of the habitations of cruelty." Can any one doubt that this is the case with those provinces of Ireland, where the people are sunk in the lowest abyss of superstition and ignorance! Here, then, we see the effects of Popery and Popish priests.

The infidel historian, Mr. Hume, speaks of the "*unaccountable dread of Popery*" which pervaded the nation during the reign of the two last descendants of the Stuart family. Would that infidels had once more occasion to utter the same complaint against the folly of the people! had it not been for that "unaccountable dread of Popery" where would now have been our Protestant institutions, with their beautiful fruits of liberty, and civilization, and national prosperity?"—*Lond. Record.*

IRISH CHARM AGAINST CHOLERA.

DUBLIN, June 5.

These three days past the country has been in an extraordinary state of excitement. Messengers are running and riding through the counties of Carlow, Kilkenny, Wicklow, Westmeath, Dublin, King and Queen's county, Meath, Wexford and Longford, leaving a small piece of turf (peat fuel,) at every cabin, with the following exhortation: "The plague has broken out, take this, and while it burns, offer up seven paters, three aves, and a credo, in the name of God and the holy St. John, that the plague may be stopped!" The messenger lays each householder under an 'obligation,' as it is called, to kindle his piece of turf, set fire to seven other pieces, quench them, and run through the country to seven other houses wherein no turf has yet been left, and to repeat the same exhortation, under a penalty of falling a victim to the cholera himself! Men, women and children are seen scouring the country with this charmed turf in every direction, each endeavoring to be foremost, in finding of unserved houses. One man yesterday, in the bog of Allan, had to run thirty miles ere he could fulfil his task. The stories of its origin are various, but all agree that one piece of turf was blessed by a priest, and sent through the peasantry thus, where it

multiplied itself and its powers of agitation seven fold every new hand. Nothing like it has been heard of since the time of the clanngatherings. The police are on the alert, and messengers have been arrested from Kilkenny, where the blessed turf arrived at noon on Monday, to this city, where it came pouring in last night. The authorities are suspicious of Whitefeet conspiracy and secret intelligence, but nothing has transpired yet to warrant this view of the affair. The higher classes receive the blessed turf, and laugh at the thing as a hoax on the peasantry, without troubling themselves in transmitting it further; but the poorer householders are one and all in motion to avert the cholera, and the curse of disobedience attaching to neglect. No one knows where the holy fire was first kindled. There are various accounts; it is said that it was first sent from Kilmayne, from Blessington, from New Ross, and from Roscrea; that lightning consumed houses in New Ross; that the holy turf was first kindled at its fires, &c.; but it is certain that the whole of the central counties of Ireland are thrown into a singular state of agitation. Yesterday, along the whole line of the grand canal, from Dublin to Shannon harbor, people might be seen running,

The Captain of one of the packet boats that arrived in this city last night, saw a turf cutter running along the bank in the Bog of Allan, to whom he owed some money for fuel. He called to him. "Paddy, get in, and I'll pay you now." "I can't," replied Paddy, still running, "I've to serve seven houses yet with the holy turf, and I'd rather lose the money than earn the cholera." The priests, into whose parishes the wildfire has spread, confess themselves as ignorant of its origin as the peasantry are.

The Practical Hearer.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures were exposed. With this discourse she was much affected. The next day when the minister, according to his custom, went among his hearers and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her memory, and said that she had forgotten almost all that he had delivered. "But one thing," said she, "I remembered; I remembered to burn my bushel." A doer of the word can not be a forgetful hearer.

MINUTES

Of the Commission appointed by the Associate Synod, at their meeting in Philadelphia, May 1832, for the trial of causes between the Associate Presbytery of Cambridge and Dr. A. Bullions.

Philadelphia, June 1st, 1832.

The Commission met at the house of the Rev. Thomas Beveridge. All the members present, viz: Messrs. John Walker, Thomas Beveridge, and A. Anderson.—Constituted with prayer.—Thomas Beveridge was chosen Moderator, and A. Anderson, Clerk. On inquiry it was found that the parties were not ready for trial in Philadelphia, and that the meeting of the Commission in the bounds of the Presbytery of Cambridge would be necessary. It was proposed to meet at Cambridge. Doct. Bullions objected to the proposal; and moreover demanded it to be marked in the minutes, that the meeting of the Commission in the bounds of the Presbytery of Cambridge was not at his request. The Commission then appointed to meet at Salem meeting-house, in the bounds of the same Presbytery, on Tuesday, June 12th, at 11 A. M., and Mr. Anderson to open the Commission with sermon.

Closed with prayer.

Salem, June 12.

The Commission met according to adjournment; and after sermon, was constituted with prayer. All the members present. The minutes of the meeting in Philadelphia were read and approved.

Papers given in to the Commission by Synod, as laid in by Dr. Bullions and the Associate Presbytery of Cambridge, were read. Dr. Bullions presented a paper as a substitute for the one formerly laid in by him. The question was put, shall the parties be required to lay in their charges in the form of libel? Decided in the negative, granting them privilege to use whatever legal form of charge or complaint they respectively preferred. From this decision Mr. Walker dissented. The paper last presented by Dr. Bullions, was accepted as a substitute for the first, and is as follows, viz:

“To the Commission of the Associate Synod of North America, to meet at Salem, New-York, June 12, 1832, to investigate and settle all matters in agitation between the Presbytery of Cambridge and himself, the representation and complaints of the subscriber humbly shew:

That a series of occurrences have recently transpired within the bounds of the Presbytery of Cambridge, which have already produced, and still threaten to produce results disastrous to religion in general, and to the interests of the Secession church in particular. For it cannot be denied, that there has been among us confusion and strife, till we are become a by-word to our neighbours. The subscriber would exempt from all blame of this state of matters, the most of those who have been or are still members of our Presbytery. But be the causes and reasons what they may, of our past and present condition, that condition is both mournful and humiliating.

In reviewing the transactions of the Presbytery of Cambridge, since the year 1828, the subscriber deems many of them so injurious to religion, the peace, order, & honor, of the church, and to his own interests that he feels constrained to lay before you for consideration, some of these transactions, and to solicit an examination of them, and of the grievances they have occasioned; and he resorts to this course, from a conviction that this investigation will dissipate these grievances, if they are merely imaginary, and if real, remove them; and thus restore the ancient concord and pleasing intercourse that once obtained among the members of this Presbytery of Cambridge.

Anxious to reduce within as narrow limits, as is consistent with duty and interest, these complaints, and to lessen the labours of the Commission, the subscriber presents for your consideration, the following grievances, in the hope of obtaining a patient hearing, and a full and speedy redress:

1. The general complexion of the recent acts of the Presbytery of Cambridge. A brief inspection of these will go far to prove the accomplishment of a prediction supposed to refer to the present time, and to be fearfully realized in the church at large—“The way of peace they have not known, and there is no judgment in their going; they have made them crooked paths, whosoever goeth therein shall not find peace.” To save the trouble of examining in detail their transactions, let the minutes of Synod be inspected, and you will find many of their decisions reviewed and almost all reversed. That the subscriber is bringing no railing, groundless accusation against the Presbytery, but stating mournful, & incontrovertible facts, permit him to adducethe following instances: In theyear 1827, an appeal was bro't before Synod from the decision of the Presbytery, abolishing congregational boundaries, &

sustained. In the year 1828, another appeal was brought before the Synod, from the decision of the same Presbytery, respecting the admission of a preacher, and sustained; the Synod finding that he had not acceded to our principles. And if this finding was correct, what an instance of the want of fidelity in an important trust, or defect of judgment to manage, without a blunder, a very plain matter? In the year 1830, six appeals were brought before the Synod from this Presbytery, and the records of the Synod attest what crookedness of conception, and perversion of church discipline, mark the procedure of the Presbytery.

Let these selections serve as specimens of the procedure of the Presbytery of Cambridge. And if judgment be given it will go far to prove their incompetency and thus to destroy confidence in their decisions; while these decisions must be very hurtful to the peace and honor of the church.

2. The subscriber would also represent to you, that he deems these public and general grievances, aggravated by the personal treatment he has received from the Presbytery. He complains, and he thinks justly, of the apparent anxiety manifested by the Presbytery to inculcate him, & of reckless disregard of character in the selection & management of charges against him. How desirous must that court have been to inculcate a member, who could have put a minister of the gospel on trial, for such charges as the following?

1. For affirming and publishing, that it is proper to ascribe worship to God essentially and personally considered. Is not this done by every Christian every time he engages in prayer? And yet, true it is, that the complainant has been put on trial by this Presbytery, for having asserted it. [Minutes of the Presbytery, May 1829 as amended.]

2. The Presbytery took up and acted on the 2d, 3d, 4th and 5th sentences, selected by them from the Religious Monitor, as grounds of charge against him.

3. That it is wresting the scriptures to affirm, "that we are to forgive a man on his repentance, any sin that he commits." Is not this the very doctrine of Christ? and yet true it is, that the complainant has been libelled, for asserting this, and that, by his brethren sitting in judgment as a court of Christ. [See minutes of the Presbytery, May, 1829.]

4. Charging him with lying, for asserting that certain words were the very words recording a deed of the Presbytery, when they were four times attested by their clerk

as their words, and that both before and after correcting their records. The complainant regards this charge reiterated against him, as a direct and positive falsehood, and requests your attention to it. As the Presbytery must have been guilty of falsifying, either when they asserted that the words charged as a lie were their own very words, or when they charged the complainant with lying, when he subscribed a dissent which he neither wrote nor dictated, containing the assertion extracted from the minutes of the Presbytery, affirming that they were their very words.

3. He complains of the procedure of the Presbytery, in reference to the measures adopted by them in conducting a process against him, in their meeting of February, May, and September, 1829. In particular he complains of, and remonstrates against, the two following measures:

1st. That the Presbytery received and acted on two papers, subscribed by David Gordon, student of Divinity,—papers containing numerous charges deeply involving his character as a man and a professor of religion, and a minister of the gospel of Christ; and without ascertaining the truth or falsehood of the charges or statements contained in these papers, acquitted said David Gordon from all blame, in refusing to attend his instructions, and that, not on the grounds of the correctness of the statements in his papers, (for he declines being responsible for them,) but, simply and only on the sincerity of his belief.

[See minutes of Presbytery, Feb. 7, 1829, See minutes of Synod, 1830.]

2d, That after the complainant had given in to Presbytery, as articles of libel against said David Gordon, every accusation against himself contained in his papers, laid on the table of Presbytery, the Presbytery instead of taking up and trying this libel, proceeded and formed also from said papers a libel against him, and contrary to his remonstrance acted on the second libel first, and used David Gordon as a witness against him on the trial, while the said David Gordon had now a personal interest in the testimony to be given, as it would be all available for his own defence when tried on the same articles.

And all this was aggravated from the consideration, that the said David Gordon had an acquittal from a charge of delinquency on no other ground than the sincerity of his belief.

It would probably be hard to find a parallel to these two measures in the annals of e-

classiastical management. [See minutes of Presbytery, Feb., May, Sept. 1829.]

4. He complains of the treatment he experienced at the hands of his brethren, in reference to three sentences, said to have been published by him in the Religious Monitor, (See Vol. I. pages 373 and 374,) (See minutes of Presbytery and Synod, 1829 and 1830.) In regard to the process managed against him in regard to those three sentences, he has much to complain of, both in respect of *matter* and *manner*.

1st: He complains that after two of those sentences had been permitted to pass unnoticed for almost five years they were revived, when another process was managing against him, with the apparent design of overwhelming him.

2d: He complains also of an apparent want of candor and courtesy in Presbytery, who after they had sustained his explanations as satisfactory, and acquitted him of the charge of teaching error, instead of resting the matter, referred the language to Synod. What other purpose could such a measure serve but as a member of Synod stated, to expose the subscriber before the church, and embarrass the Synod by doing what the Presbytery ought to have been competent to do, the dispositions of three expressions deemed improper.

5. He complains of the conduct of the Presbytery, in suspending him (Feb. 1832) from the exercise of his ministry, on the ground of alledged disobedience to their authority, and of the measures pursued by them subsequent to that suspension in reference to himself, and the congregation and session of Cambridge. He complains of the conduct of the Presbytery in not carrying into effect the *decision* of the Synod of 1831, transmitted to the Presbytery, for to be executed by them. For the Synod have sustained the complainant's proposals to the Presbytery as adequate, by carrying into effect their own sentence, in reference to him, in the *very identical terms* proposed to the Presbytery, and that, without alteration or addition, or even demanding any recantation. If the Synod was right in their procedure, the Presbytery must have been wrong in declining the same proposals and terms made to them, and suspending him from the office of the ministry; and yet the Synod demanded no other terms. [See minutes of the Presbytery and Synod, 1832.] And this suspension of the complainant by the Presbytery, was aggravated by their subsequent attempts to carry it into effect. These attempts were at once

disorderly, unpresbyterial, contrary to the usages of the Secession Church, & unbrotherly. Particularly,

1. The Presbytery depriving the subscriber of a seat in the Presbytery.

2. Appointing, without consulting him or the Session and congregation of Cambridge, two of their members, to preach in his pulpit.

3. A member of the Presbytery convened the Session of Cambridge, and met with them, and yet his conduct was approved by the Presbytery. [See minutes of the Presbytery, February and April and May, 1832, and Rev. J. P. Miller's letter, summoning a meeting of the Session of Cambridge.]

6. He complains of the disregard of the interests of morality and religion manifested by the Presbytery, in the case of the Rev. David Gordon, of Salem. The Presbytery were aware that he had been openly charged with having uttered and published sundry calumnies and falsehoods against the subscriber, and some of them had been examined and detected, both by the Presbytery itself, and by the Synod, and yet no notice was taken of them. And the Presbytery was equally regardless of the interests of religion, as they proceeded to ordain him without proposing a single question respecting doctrinal or practical religion, or his views of the principles of our church, and thus setting a precedent for the time to come, that may prove highly dangerous.

7. In attempting to commence a prosecution against the complainant before Synod in 1832, and that in the very face of the book of discipline, which enacts, that "All proceedings against ministers for scandal, must commence before their own Presbytery." So incompetent are the brethren to manage the discipline and government of the church and so prone to pervert it, that they cannot so much as enter a complaint against a member, without violating the discipline of the church.

The subscriber, though he might easily multiply similar grounds of complaint, desists, lest their very number should stagger belief. The weight of the complaints stated will not be denied. Their truth can not be questioned, while the minutes of Synod and those of the Presbytery of Cambridge exist.

And if so, you may well believe that religion has suffered much among us, and that the character of the Presbytery for discretion and candor is much tarnished. And you can have no difficulty in ascertaining the cause of both. Similar mismanagement

would arouse the indignation of a community against any civil court, and its incompetency would be proclaimed, and itself dissolved. And will the Associate Synod, while testifying against error in doctrine & perversions of discipline in others, connive at and cover abuses within itself? The subscriber is unwilling to believe it, and requests your attention to his complaints, and the speedy redress of them. And he would urge this from the consideration that the conduct of a court, managing as the Presbytery has done, destroys the peace of the church, alienates the minds of its members, and so degrades itself, that any connection with it endangers a man's peace and honor. And may He who sits King on the flood, and restrains the wrath of man, guide you to the adoption of measures that will still the commotions and quench the burnings so generally existing among us.

ALEXANDER BULLIONS.*

After a recess, at the request of the Presbytery of Cambridge, for the purpose of preparing their charges against Dr. Bullions, the Commission entered on the consideration of Dr. Bullions charges against the Presbytery. The first charge was read, in substance, complaining of the general complexion of the recent acts of the Presbytery of Cambridge, displayed by their decisions having been reversed by Synod; and inferring their incompetency to discharge their Presbyterial duties. This charge was decided *irrelevant*.*

Read the second charge, viz: The treatment which Dr. Bullions received from Presbytery in their manifesting a desire to inculpate him, and by a reckless disregard of character in their selection of charges against him.—Decided, *relevant*.

Read the first specification in support of the 2d charge, viz: That Dr. B. was put on trial by Presbytery for affirming that it is proper to ascribe worship to God, essentially and personally considered. Presbytery denied the fact. Proof was introduced viz: minutes of Presbytery, and by consent of parties, the Rev. J. Martin. After discussion, it was decided, charge *not proved*.

*This charge was voted *irrelevant* because it was founded wholly on mistakes of judgment in Presbytery, real or supposed, and supported by a selection of cases bro't before Synod, by appeal, some of which were reversed, & some sustained in whole or in part. The whole charge is itself reprehensible, as it revives and calls into trial again things which had been before the Synod, and settled, and which therefore ought to be considered dead; and as it infers incompetency in Presbytery, to the investigation or censure of which the Commission could not believe themselves deliberately and seriously called.

Adjourned to meet to-morrow at 9 A. M.
Closed with prayer.

Salem, June 13, 9 A. M.

Commission met, opened with prayer, the minutes of last sitting were read and approved. The Commission enjoined it on the parties, if possible, to close their charges at the commencement of the afternoon sed-runt of this day. Dr. Bullions requested liberty to amend a specification under his second charge. His request was granted. In the second specification as amended Dr. B. complains that the Presbytery took up and acted on the 2d, 3d, 4th, and 5th sentences, selected by them from the Religious Monitor as grounds of charge against him. On the question, Is this specification relevant to support the 2d general charge? Decided in the negative; because, although these sentences were laid in to Presbytery as grounds of charge, yet two of them were rejected by Presbytery, and the remaining two, have been adjudged by Synod. The third specification was read, containing a complaint, that the Presbytery charged him (Dr. B.) with wresting the scriptures by affirming that we ought to forgive a man on his repentance of any sin he commits.—Decided *relevant* to support the general charge. After examination of the evidence adduced, and full discussion, it was decided, —That the specification as stated in Presbytery's libel, in proof of the charge of wresting the scriptures, is *irrelevant*, but the Presbytery themselves did so decide, and therefore the specification now under consideration by the Commission does not prove the general charge, which it was intended to support.

The 4th specification was read, complaining that the Presbytery charged him, (Dr. B.) with falsehood, in asserting words recorded by their own clerk. Decided that the subject of complaint in this specification, having been adjudged by Synod is not a subject of cognizance by this Commission. Adjourned for one hour. Closed with prayer.

2 o'clock, P. M.—The Commission met, opened with prayer; the minutes of last sitting were read and approved. The Commission at the request of the Presbytery had a recess for an extra-judicial conversation: after which the business left unfinished in the forenoon was taken up, and on the question being put, is the second charge sustained by all or any of the above specifications? Decided *not sustained*.

The 3d charge was read, complaining of

the procedure of Presbytery in the measures adopted by them, in conducting a process against him, at their meetings in February, May and September, 1829, with the 1st specification in the support of it, viz:—that Presbytery received and acted on two papers signed by Mr. David Gordon student in divinity, containing serious charges against him, without asserting the truth or falsehood of the charges contained in them. The question was put,—Is this statement admissible? Decided *inadmissible*, because the case was adjudged by Synod.

In the 2d specification three items are found, 1st: Dr. B. complains that Presbytery neglected his libel against the students, Messrs. D. Gordon, and J. Wallace, and took up a libel subsequently formed by Presbytery against him. This item was voted *admissible*. After evidence was taken and the parties heard, the question was put, Is this item of complaint relevant. Decided *not relevant*, because it appeared in evidence, that Dr. B. had permitted and even urged the trial of the libel against himself, till its relevancy was found, before he required the trial of his own libel against the students.

The 2d item complaining of the admission of Mr. David Gordon as a witness, while a libel was on the Presbytery's table against him, was decided *inadmissible*, because this case had been adjudged by Synod.

The 3d item was dismissed because it is the same with the first specification under the third general charge.

Adjourned till half past eight to-morrow morning; closed with prayer.

June 14, half past 8, A. M.

The Commission met, opened with prayer. The minutes were read and approved. The question was put, Is the 3d general charge which was under consideration yesterday afternoon supported? Decided *not supported*. A question for ascertaining the powers of this Commission was put and decided as follows:—

That this Commission have authority to judge of matters which have been before Synod, except when these matters have been judicially acted on by Synod.

Read the 4th charge, being a complaint by Dr. Bullions, against the Presbytery for their treatment of him in reference to three sentences published by him in the Religious Monitor. In this charge were found two items: The 1st, a complaint that Presbytery revived the notice of two sentences published by him, after they had remained unnoticed for almost five years, and revived

the notice of them apparently with the design of overwhelming him when another process was managing against him. After examination and discussion, the question was put, Is this item of charge supported?—Decided in the *negative*.

The 2d item is a complaint that after Presbytery had acquitted him of the charge of teaching errors, they nevertheless referred the language to Synod, evidencing a want of candor and courtesy. The Rev. Mr. Martin being called to give testimony in the case, stated that a committee appointed to draw up a refutation of the errors published by Dr. Bullions, gave it as their opinion that Presbytery were not competent to refute error judicially, not being the superior judicature, but that this belonged to the Synod: & the Presbytery without giving judgment accordingly, yet agreed to refer the refutation of the errors to Synod. The question after examination of evidence and hearing of parties was put, Is this item supported? Decided in the *negative*; because it appeared on evidence, from the minutes of Presbytery, that Dr. Bullions was not acquitted of the charge of *teaching error*, but only that he satisfied Presbytery that he did not *hold error*. And because it appeared to be a matter of prudence to refer the refutation of the errors published to Synod. The question was then put, Is the general charge supported, which these items were adduced to sustain? Decided in the *negative*.

The 5th charge was read complaining of the conduct of the Presbytery, under two specifications.

In the 1st specification, Dr. B. complains of the Presbytery's suspending him from the exercise of the ministry. This complaint was decided to be *inadmissible*, because it had been adjudged by Synod.

In the 2nd specification, he complains of the measures pursued by the Presbytery subsequent to his suspension. Decided *admissible*. Under this specification are three items.

In the 1st, Dr. Bullions complains, that the Presbytery after admitting his protest against their sentence of suspension, deprived him of a seat with them in the judicature. After considerable discussion, it was decided that the charge is *not sustained*. From this decision the Moderator entered his dissent. Dr. Bullions also requested his dissent to be admitted and recorded. The request was granted.

The Commission had a recess for half an hour, after which the 2d item was taken up, in which Dr. B. complains that the Presby-

ery appointed two of their members to preach in his pulpit, without consulting him the session, or congregation. The defence set up by Presbytery was, that the appointment was conditional. The question was put, Is the defence offered by Presbytery *relevant*? Decided in the affirmative. Testimony was adduced in support of the defence. Mr. Edward Gook was called as a witness.—[See testimony.] Mr. Wm. M'Geoch was called: but before taking his testimony, the Commission adjourned to meet at this place on Tuesday 19th inst. at 9 o'clock A. M. Closed with prayer.

Salem, June 19th, 1832.

The Commission met, opened with prayer. All the members present. The minutes of last sitting were read and approved. Dr. Bullions requested that the Presbytery be required to make their charges more specific. His request was granted, although such a demand had not been made of him by the Presbytery. The Commission proceeded to take the remaining testimony offered on the item of charge, left unfinished at the last sederunt, viz: of Messrs. Wm. M'Geoch, John Dobbin, John Robertson, and George Lowrie, [See testimony.] Also a letter to the Rev. James P. Miller, from Dr. Bullions, and one from the session of Cambridge to the Rev. Duncan Stalker, were introduced as evidence. Parties were then fully heard, and after discussion, the question was put, Is the Presbytery's defence sustained? Decided *not sustained*, the Presbytery failing in proof. Against this decision Mr. Walker entered his dissent. Messrs. A. Gordon and Miller, also asked and obtained leave to enter their dissent.—The question was then put, Is the complaint in the 2d item sustained?

Before the vote was taken it was agreed to have a recess for an hour. The Commission having returned, the above question was put, and carried, *sustained*, so far only as judging the Presbytery under some mistake of order. The 3d item of complaint was next taken up, evidence was produced and the parties heard, and after discussion the question was put, Is this item proved? It was decided *not proved*, in reference to the first part of it, as it appeared on testimony, that the session convened of their own accord; and nothing further being tabled in this item than was found in item 2d, it was dismissed.

The 6th charge was read and found to contain two specifications. The first charges the Presbytery with receiving the Rev. David Gordon into the

ministry while under a charge for slander. This specification was returned to Dr. Bullions to be prepared and presented in more definite terms, according to the rules of church discipline. The 2d specification charges the Presbytery with having passed the trials of the Rev. D. Gordon for ordination, without asking any questions on doctrinal or practical religion, or his views on the principles of our church.

On this specification the question of relevancy was decided in the affirmative. The facts charged in this specification were denied. After proof offered and hearing the parties, the question was put, Is the charge proved? Decided *not proved*, in reference to part of the specification, and that the remainder is not relevant to infer censure.

The 7th charge was read, in which Dr. Bullions charges the Presbytery with a breach of discipline, in commencing a prosecution against him before Synod in 1832, instead of commencing it before Presbytery. The question was put, Is this charge admissible? Decided *inadmissible*; because the charges complained of as made in Synod were not a prosecution commenced before Synod, but only presented for advice, and because they were referred, by Synod, to the Commission for trial. After several motions to remove the sederunts of the Commission to Cambridge, were made and negatived, it was agreed that the trial of Dr. Bullions, on the charge of false swearing be the order of the day for to-morrow, as soon as the witnesses in the case arrive. Mr. Walker was appointed to go, this evening, to Cambridge as a member of the Commission to take the depositions of such witnesses as cannot attend on the Commission here, in the case made the order of the day for to-morrow.

Adjourned to meet to-morrow at 10 o'clock, A. M. Closed with prayer.

June 20th, 12 o'clock. M.

The Commission met; opened with prayer; the minutes of last sitting were read, and Mr. Walker offered his excuse for absence this morning—excuse sustained. He also stated that he had not taken the deposition of Mr. James Hay, Senr, and gave his reasons—reasons sustained. The case of Dr. Bullions made the order of the day, for to day, was taken up. The charge and a copy of the oath referred to in it were read. The charge is as follows: "It was stated in Presbytery as a report in the country, that Dr. A. Bullions had made oath on the 12th of March, 1832, in the Surre-

gate's office, in the county of Washington, N. Y., proving the will of John Robertson, deceased, late of the town of Jackson, county and state aforesaid, which oath as to the matter of it, contains in it things not true. A copy of said oath was read, and the names of persons mentioned as willing to testify in the case. It was agreed to refer this matter to the Commission simpliciter. The copy of said oath is herewith transmitted." The question was proposed, Is this charge admissible? On this question Dr. Bullions was heard. After some remarks, Dr. B. proposed to the Commission the following questions to which their answers are appended.

1st. Is there a solitary instance in which this Fama Clamosa is believed, among my people, except by two families?

Answered: We do not know, nor do we consider it necessary to know this, in order to justify the admission of the charge. We believe the existing Fama Clamosa requires investigation, and further Dr. Bullions himself requested it.

2d. Is there any evidence to warrant the belief, that the Fama Clamosa is believed, in the world around?

Answered: Yes.

3d. Is there evidence to warrant the belief that this Fama Clamosa is believed in the world to any considerable extent?

Answered: To some extent.

The question of admissibility of the charge was put and carried admissible. It was decided to be *relevant*. The parts of the oath complained of are as follows:—

"About nine o'clock on the evening of the 23d of February, 1831, witness went to the house of the testator, and stayed there about two hours. During that time this deponent had very considerable conversation with the testator. The conversation was on religious subjects. He talked as sensibly as he ever did. This deponent observed no aberration in any part of his discourse. He had no conversation at this time on his worldly affairs. Witness had often before conversed with him, and he never heard him speak more intelligently than he did at that time. Witness walked up to the bed, and the testator called witness Doctor Stevenson. On being told that it was witness, he recognized witness. Witness's conversation with testator was in part of an interrogatory character, but not altogether. He took occasion to relate God's dealing with him, and his future hopes."

Dr. Bullions denied the charge. Witness-

es were called and sworn, viz: Mary Hoy, Elizabeth Hoy, (against this, and some of the following witnesses, Dr. B. objected, alledging they were interested, &c. His objections were considered, and it was agreed to receive their testimony, *cum nota*.) William Livingston, Agness Livingston, Wm. H. Robertson; and the depositions of Agness Hoy, Dr. James Stevenson, Dr. William Stevenson, and Christian Robertson were read. [See testimony.] Mr. Beveridge was appointed to take the depositions of several witnesses this night in presence of the parties, as these witnesses cannot be before the Commission to-morrow.

Adjourned to meet to-morrow at 8 o'clock, A. M. Closed with prayer.

June 21, 8 o'clock, A. M.

The Commission met, opened with prayer; read and corrected the minutes of last sitting. Resumed the consideration of Dr. Bullion's case left unfinished yesterday. The committee appointed to take the testimony of witnesses in the case last evening, reported the depositions of John M'Millen, Eliz. M'Millen, Wm. H. Robertson formerly sworn, Jane Gillespie, George W. Robertson, and David Robertson. [See testimony.] The Commission agreed that it is not necessary for Dr. Bullions to adduce more testimony in order to prove the soundness of John Robertson's mind while making or signing his will, or during his conversation with him. George Lowrie was called and sworn, George W. Robertson Esq. formerly sworn, was called again, [See testimony.] Dr. Bullions requested leave to retire a few minutes with his session. The request was granted. The following question (involved in a preceding vote of this Commission) was presented and is referred, to Synod for decision: If a protest and an appeal to Synod, by a minister of the gospel, from a sentence of his Presbytery, suspending him from the exercise of his ministry, be allowed to authorise the exercise of his office in his charge, does it also, in such a case justify his claim to a seat in Presbytery, and oblige said Presbytery to admit the claim? Dr. B. returned and stated that he submitted the case to the Commission without further testimony. James Hay was called and sworn, and George W. Robertson, Wm H Robertson, Mary Hay, Agness Livingston, David Robertson, all formerly sworn, were recalled. [See testimony.] The testimony was closed, with consent of parties. Before reading the testimony taken, some objection against David Robertson and Christian

Robertson as witnesses, was stated by Presbytery acting as the prosecutor. As this objection was the same as that stated by the defendant against some of the other witnesses, it was agreed to receive the testimony of D. Robertson, and Christian Robertson with the same limitation, *cum nota*. All the testimony was read, and the parties heard. After some progress in discussion by Commission, it was agreed to adjourn for 45 minutes. Closed with prayer

2 o'clock, P. M.

The Commission met, opened with prayer. The minutes of last sitting were read and approved. Resumed the consideration of the case left unfinished. After a full discussion the question was put, Is the charge of false swearing supported against Dr. Bullions? Decided *not supported*. As some witnesses are present and under the necessity of returning home this evening it was agreed to take up a charge of Presbytery against Dr. Bullions on which they were summoned as witnesses. The Presbytery laid in their paper of charges, as amended, which is as follows:

1st. That Dr. Bullions has continued to report the same assertion for which he was rebuked in Synod, in 1830, viz. his asserting that a certain note appended to the last edition of the Testimony, is a tissue of falsehoods, or words to that effect—Once on a Sabbath evening, at South Argyle, June, 1831—Another time in his own house, on Saturday, at the dispensation of the Supper, at Cambridge, January, 1832. Mr. Stalker was present. Another time in his own session. And substantially in a paper given in to Synod, at its last meeting, which was referred to this Commission; and on the floor of Synod. Witnesses, Edward Cook, John Ashton, William M'Geoch, John Dobbin, members of the Commission, and Rev. James Martin.

2d. That he has taken part with, and officiated for, ministers of other denominations, in the public religious exercises, in their congregations, where the ordinance of praise is either omitted altogether, or where other than the Scripture Psalms are used, which is contrary not only to the standards of this Church, and the word of God, but to his own solemn promise, repeated to Presbytery.

3d. Dr. Bullions, by his words and actions, has made himself responsible for certain anonymous slanderous pamphlets, one of them entitled, "A true and faithful history of the Trial of Dr. Bullions." And another, "A letter to the Presbytery of

Cambridge, by An Observer;" wherein, especially in the first, are sundry misrepresentations and falsehoods respecting the procedure of Presbytery, and things hostile to all Presbyterial government, and the christian religion.

4th. The Presbytery agreed to call on the Commission, to take cognizance of the charge of downright lying, tabled against this Presbytery by Dr. B. on Wednesday, 13th inst. forenoon sederunt.

5th. This Presbytery also state it as a grievance, that Dr. Bullions has, in his paper laid on the Commission's table, fallen from the submission to the censure voted by this Presbytery, which he made before Synod; and has reverted substantially to the limitation which was rejected by Synod; and they call on the Commission to take order on it.

The Commission took up the third charge against Dr. Bullions, viz: of his connection with certain anonymous pamphlets. The charge was decided to be *admissible*. On the question, respecting the character of the pamphlets, Dr. Bullions proposed a defence of the truth of some things in them, which the Presbytery held to be false. The Presbytery were called upon to give specifications of false and slanderous statements in these pamphlets. They stated one specification of falsehood in the pamphlet called, A true and faithful history, &c. found on page 14th, at the foot, asserting in substance, "that the Presbytery sent the students back after the presentation of their first charges, to frame better ones, &c. Connect this with page 18th, commencing at line 18th from the foot. Many other specifications were read, and proof offered on some of them. As Dr. B. delayed by making objections on points of order, and would neither proceed nor retract, it was determined by the Commission that he should be required either to put himself on defence of the pamphlets against the charge of Presbytery, as he had proposed to do, and admit his responsibility, pleading justification; or abandon this position, and put himself on defence against the charge of responsibility for them. Dr. B. adopted the latter alternative, and abandoned his defence of the pamphlets. The question was then put, Do the pamphlets in question contain false and slanderous statements against the Presbytery of Cambridge and others. Decided in the *affirmative*. The charge was decided to be *relevant*. Proof in support of the charge was adduced, Mr. Wm. Stevenson senr. was called and gave testimony. (See

testimony.) As said Wm. Stevenson was under the necessity of going home, it was agreed to take his testimony on Presbytery's second charge against Dr. Bullions.— [See testimony.] Messrs. William Stevenson of North Angyle, William Stevenson, jun. of Cambridge, William Campbell, Hugh Campbell, John Moodie, and the Rev. Duncan Stalker, were now called as witnesses on the charge before the Commission. [See testimony.] The Presbytery asked leave to introduce another witness, besides those given in to the defendant. Dr. B. objected on the ground that he had not been furnished with the name of this witness, in connection with the charge, as the order of discipline requires. The objection was overruled, and the request granted, on the ground of allowing Dr. B. time to furnish rebutting testimony, if he should claim it.

Adjourned to meet at 9 A. M. to-morrow. Closed with prayer.

June 22, 9 A. M.

The Commission met; opened with prayer. The minutes were read and corrected. As a witness expected on the 3d charge, which was left under consideration last evening, was not present, it was agreed to take up the Presbytery's 2d charge against Dr. B. viz: that he has taken part with ministers of other denominations, in public religious exercises. The charge was decided to be *admissible* and *relevant*. Dr. B. denied the charge. Proof was introduced. Mr. Edward Cook was called, and gave testimony, being founded only on report it was agreed not to admit it, nor such testimony except, as corroboration of other evidence. Messrs. John Stott, and Ezor Thompson were called and testified. [See testimony.] This case was postponed on account of the absence of witnesses who were expected, and the case respecting the anonymous pamphlets was resumed, as the witness expected in this case was now present. Abraham Gould was called. [See testimony.] Presbytery offered their minutes, as evidence, showing that Dr. Bullions had obtained extracts of the minutes of Presbytery, referred to in these pamphlets. Dr. B. admitted that he had obtained extracts of the minutes referred to, and that he had given these to several persons preparatory to his defence. Mr. Miller made a statement of a private conversation with Dr. Bullions. Dr. B. admitted that he had, in that conversation, told Mr. Miller, that 1500 copies of the first pamphlet were printed, but he re-

fused to answer further respecting his statement of their distribution. Mr. Miller further stated, that Dr. B. told him, that a letter (one of the pamphlets under consideration,) was on the way to him by mail; which letter he afterwards received accordingly. Dr. B. refused to answer. Mr. Miller further stated that Dr. B. told in Presbytery, that a 3d pamphlet was forthcoming, purporting to be an account of the travels of James P. Miller, from Argyle to Cambridge, comparing these to Gonsalvo's travels to the moon. Dr. B. denied that he had stated that said pamphlets were coming from the same source with the others; but admitted that he had said in Presbytery, that such a pamphlet was understood to be forthcoming. He added, that we sometimes obtain such intelligence from periodical publications; but he refused on inquiry to point to the source of his intelligence. The testimony was closed, and the parties heard. Members of the Committee proceeded in discussion, but before coming to a conclusion, it was agreed to adjourn for forty five minutes. Closed with prayer.

2 o'clock, P. M.

The Commission met; opened with prayer. The minutes were read and approved. Resumed the consideration of the case left unfinished in the forenoon. After remarks, the question was put, Is this charge proved? Decided in the *affirmative*. The first specification of the 6th charge made by Dr. B. against the Presbytery, formerly returned to him for amendment, (see minutes of June 19th,) was called for. It was presented without amendment, and to avoid delay, it was accepted as at first offered, it was decided to be *admissible* and *relevant*. In order to support this specification, a paper of charges against the Rev. D. Gordon, presented by Dr. B. to the Presbytery of Cambridge, on the 13th inst, was called for. This paper, was produced, and referred by Presbytery to the Commission for decision, and is as follows:—

"To the Associate Presbytery of Cambridge, to meet at Salem, June 13th, 1832, the Memorial and complaint of the subscriber shew—To enter complaints to an ecclesiastical court, against any individual, and under any circumstance, is such an ungrateful undertaking, that nothing but a sense of duty compels me to resort to it at present. And this undertaking becomes, in the present case still more disagreeable, by reason of the relations and intercourse that have obtained between me and the individual of

whom I complain. The person alluded to is the Rev. D. Gordon, of Salem, Washington county, New York. It is well known that he gave in to Presbytery, July 1829, two papers subscribed by him—papers supposed to contain sundry mis-statements, and slanderous misrepresentations, so prejudicial to myself, and which has given origin to a series of events, so deeply affecting the interests of the Presbytery and of religion, that a sense of duty and interest constrain me to submit them to your consideration—The misrepresentations and slanders are the following:—

1. That I uttered a falsehood in a dissent recorded in the minutes of Synod, 1828, from their decision, sustaining the appeal of the Rev. Peter Campbell.

2d. That I uttered sundry falsehoods in the pulpit of Salem, respecting A. Mitchell.

3d. That I was guilty of wresting the scriptures, by abusing them to serve a purpose.

4th. That I was without love to the profession made by the Associate church, and entertained false views of it.

5th. That I held forth to him and to others, that Mr. Peter Gordon attended the Hall only as a hearer.

6th. That I associated with, and patronized improper persons.

7th. I complain of him also, on account of his violating the decencies and courtesies of life, by detailing in public, and even in many instances, misrepresenting occurrences that obtained within the domestic and private circle, and that without any of those previous steps prescribed by the church, to be observed, before private matters are made public. Indeed almost all his papers are taken up in detailing occurrences, which, if they ever happened, happened either in my own house or in company with Mr D. Gordon & another individual,—such as the contents of a private confidential letter, remarks concerning the character of A. Mitchell, and concerning the note appended to the Narrative, &c. All the above supposed lies and slanders, were uttered and published by Mr. D. Gordon, in a paper delivered to Presbytery, Feb. 1829. And they are obviously of such a character, that he or I, cannot consistently maintain either ministerial or christian communion, till he either prove them, or they are retracted and purged.

Before you, the guardians of the peace, and purity of the church, I leave them; and that without engaging to prosecute them, though holding myself responsible for the proof of them; I pray God that he may di-

rect you to dispose of them in such a manner as will be for edification.

ALEX. BULLIONS.

Cambridge, June 12th, 1832."

The above paper was decided to be admissible; and as the trial of it was necessary, in order to a decision in the case before the Commission, it was agreed to take it up now, as first in order.

The first specification was read, viz: That the Rev. David Gordon had charged Dr. Bullions with uttering a falsehood in his dissent in Synod, in 1830, referring to Mr. Pringle's admission. After hearing parties, and examining evidence adduced, it was decided that the Rev. D. Gordon had not charged Dr. Bullions with falsehood, but only presented to Presbytery a difficulty respecting his conduct, for their consideration, and as one of the reasons which influenced his non-attendance at the Hall. The remainder of Dr. Bullions' paper of charges against the Rev. D. Gordon, was dismissed, because it appeared in proof, that the same charges had been before the Presbytery of Cambridge, in a formal libel, laid in by Dr. B. against the Rev. David Gordon and James Wallace, when students, and by Presbytery acted on; and that a protest was taken by Dr. B. against the decision of Presbytery, in the same case; and an appeal made to Synod, which was either fallen from, or by Synod decided. (See minutes of Presbytery for 1829, and 1830.)

The Commission came to the first specification of the sixth charge, by Dr. B. against the Presbytery. The question was put, "Is the charge proved?" Decided, *not proved*; because, from the above decisions, it is obvious, that the Presbytery had acted on the charges specified.

Dr. Bullions was asked, if he had any further charges against the Presbytery. He answered that he had not.

The Commission then took up the first charge of the Presbytery, against Dr. Bullions, viz: Of his repeating an offence, for which he was rebuked by Synod in 1830, asserting that a certain note appended to the testimony, was a falsehood. This charge was decided *admissible and relevant*. Dr. B. was asked if he admitted the fact charged? He admitted that he had stated before Synod, that he believed the note alluded to, appended to the testimony, in the last edition, contained falsehood: that, he had stated the same to his session, and that he had mentioned it to several brethren, in consultation for bringing it before Synod. After privi-

lige given to the parties of adducing further proof, and offering argument, it was decided, that the charge was supported by Dr. Bullions' admission.

The 4th item in the Presbytery's paper, was read, viz: a call on the Commission to take cognizance of Dr. B's. charge against Presbytery for lying, made before the Commission. Agreed to the request of Presbytery.

The 5th item was read, viz: a call on the Commission to take order on a grievance, viz: that Dr. B. had by his paper, on the Commissions table, fallen from the submission made in Synod, to the Presbytery's vote of censure. Agreed to the request of Presbytery.

The Commission now took up the 2d charge before under consideration, but left unfinished on account of the absence of witnesses. Presbytery stated, that witnesses expected on this case had not come. Dr. Bullions was asked if he could make any admissions on this charge. He in answer, made a statement of his practice on the points in charge,—that he had preached to congregations not of our communion without singing praise, and that he joined in public prayer and religious addresses at the Lyceum, and at meetings of temperance societies. These admissions, and the testimony taken, were considered, and the parties heard; after which the question was put, Is this charge proved? Decided *proved in part*, viz: that Dr. B. had officiated in one instance, with, and for a minister of another denomination in public religious exercises in his congregation, and that he had officiated in public worship when the ordinance of praise was omitted.

Adjourned to meet at 8 o'clock this evening. Closed with prayer.

8 o'clock, P. M.

The Commission met; opened with prayer. The minutes were read and approved. The Commission took up the 4th item in Presbytery's paper. The parties were heard, and after discussion, the question was put, Is the charge relevant? Decided *relevant*.

Took up the 5th item. The parties were heard, and after discussion, it was agreed, that this Commission express their disapprobation of the conduct of Dr. Bullions complained of. And moreover the Commission do make this formal statement, That Dr. Bullions did, in Synod, at their meeting in 1832, submit to the sentence of admonition passed by Presbytery, without limitation.

The Commission on taking a view of all the charges found supported against Dr. B., do now express their disapprobation of his conduct in all of them. They further decide that Dr. B. be required to acknowledge the impropriety and sin of charging the Presbytery with lying; that he give a promise to refrain from giving offence again in the matters had under judicial cognizance, by this Commission, including in these matters the charges made by him against the Presbytery and not sustained, and especially charges on things before settled by Synod,—and that respecting all these things, he submit to a judicial admonition. Dr. Bullions submitted to all this decision, and the admonition was administered by Mr. Walker in the chair.*

Dr. Bullions asked extracts of the minutes, and leave to enter dissents against such steps of order, taken by the Commission, as he may think proper. These requests were granted.

Considerable time was spent in endeavoring to effect and ascertain a reconciliation between Dr. Bullions and his brethren of the Presbytery.

Dr. Bullions craved to have it marked, that though he submitted according to the decision of the Commission, yet there were some points, on which he had his doubts of the propriety of their decision.

Adjourned to meet to-morrow, at 6 o'clock A. M. Closed with prayer.

June 23d, 6 A. M.

The Commission met; opened with prayer; the minutes of last sitting were read and approved.

After a review of the minutes of this Commission, it was

Resolved, That the clerk, be required to prepare the minutes for publication, and authorized to add notes suggested by the Commission on certain parts of them; and further, that the Presbytery of Cambridge be authorized to publish them, (the minutes and notes,) if they judge it proper. Adjourned *sine die*. Closed with prayer.

A. ANDERSON, Com. Clerk.

A true copy. Attested, A. Anderson.

I certify that this is a correct copy of the Minutes of the Commission of the Associate Synod, for the trial of the causes between the Presbytery of Cambridge and the Rev. Alexander Bullions, as recorded by their Clerk.

THOS. REID.

*The following is a detailed minute of the sentence passed on Dr. Bullions, at the close of the Commission's business, read to the Commission

item by item, and voted by them affirmatively and unanimously.

Resolved, That this Commission express their disapprobation of the conduct of Dr. Bullions in all the cases brought in charge against him by the Presbytery: and moreover:

1st. In reference to Doctor Bullions' making himself responsible for the pamphlets as found on trial. Resolved, that the Commission require of him a promise to refrain in future from such an offence, and that he submit to an admonition.

2d: With reference to his officiating with ministers of other denominations, in public religious exercises: Resolved, that a promise be required of him to refrain, in future, from such an offence, and that he submit to an admonition.

3d: In reference to his repetition of an offence for which he had been rebuked by Synod, respecting a note in the Testimony: Resolved, that a promise to refrain from this offence be required of him, and that he submit to an admonition.*

4th In reference to his charging the Presbytery of Cambridge with lying: Resolved, That he be required to acknowledge the impropriety and sinfulness of this conduct, to promise to refrain from it in future, and that he submit to an admonition.

5th: In reference to his submission to Synod, and reverting to the limitation which had been rejected by Presbytery and Synod: Resolved, that a promise be required of him to refrain in future from giving offence in this matter, and that he submit to an admonition.

6th: In reference to the many charges made by Dr. Bullions before this Commission for things settled by Synod. Resolved, that this Commission

express their disapprobation of his conduct, require of him a promise to refrain in future from such a course, and that he submit to an admonition.

Though the many grounds of censure found by the Commission against Dr. Bullions might, in strict justice, have required a rebuke, yet the object of the Commission being to *find the truth, to convince, reform and conciliate*, an admonition was voted.

*With respect to the 3d item of the above minute, though it might be supposed that the lighter censure of admonition was not adequate to the repetition of an offence for which Dr. Bullions had suffered a rebuke before Synod, yet it did not appear clearly proven to the Commission, that he had offended in this matter further than his own concessions showed, and the circumstances stated by him appeared to be a mitigation of the offence.

*With respect to the anonymous Pamphlets, on which a charge was formed and prosecuted by Presbytery against Dr. Bullions before the Commission, it is thought proper to add, that as the Commission judged, that these Pamphlets contain things false and slanderous, so they are a misrepresentation of the conduct and designs of the Presbytery and Synod: that the public cannot justly account them a source of intelligence; that they are manifestly the exhibition of a hallowed feeling, and written in a spirit that disqualifies for faithful history. It is believed that a further notice of these effusions would be more than they merit, and that the public may safely, without fear of loss of historical truth or moral example, consign them to oblivion.

THE BLESSEDNESS OF THE RIGHTEOUS.

It is a blessed thing for a man to have all his sins forgiven, and thus to be rescued from the curse of a broken law, and the apprehension of future wrath, and that blessedness is yours. It is a blessed thing for an apostate alienated creature, to be reconciled to the great Creator, and in the spirit of adoption to look up to him as his Father to whose favor he has been graciously restored, and from whom he shall be estranged no more, and that blessedness is yours. It is a blessed thing to be delivered from the tyranny of unholy passions, and from the dominion of an ungodly world, and to come into the glorious liberty of the moral nature wherewith Christ makes his people free, and that blessedness is yours. It is a blessed thing to look abroad upon the face of nature, and after gazing with a delighted eye on the beauties that adorn the earth, and on the magnificence that covers the heavens, to rejoice in them as the work of him who called you back to the works and the privileges of his children, and to say with the glory of filial affection, "My Father made them all," and that blessedness is yours. It

is a blessed thing, amidst the trials, and difficulties, and distresses with which humanity has to struggle in this weary world, to be upheld by divine power, to be guided by infinite wisdom, to be cheered by heavenly consolations, and to gather righteousness and joy even from the scenes of tribulation in which you dwell, and that blessedness is yours. It is a blessed thing to be able to contemplate death, without being subject to the bondage of fear, to anticipate the grave as a resting place from sin and sorrow, to lie down in its peaceful bosom with the prospect of a resurrection to life and immortality, and that blessedness is yours. It is a blessed thing when one looks forward to the judgment and to eternity, which await us all, to realize in him who is to pronounce our doom, the Saviour to whom we have committed the keeping of our souls, and in whose blood we are already washed from our sins, and to cherish the hope founded on his own faithful promise, that the portion assigned us is everlasting life, and that blessedness is yours. And if in this state of darkness and imperfection, where our views are too often clouded, and

our faith too often grows feeble, and the heart too often forgets the rock on which it has placed its confidence for eternity, if in these circumstances, it is a blessed thing to have access to those ordinances which have been appointed for refreshing our decayed spirits, for casting a clearer light upon this path of our pilgrimage, for bringing us nearer to the fountain of grace and comfort, and for reviving and strengthening "the things that are ready to die," that blessedness also is yours.—*Dr. Thompson.*

UNION OF SECEDERS IN IRELAND.

We are indebted to a correspondent for the following ARTICLES, forming the "Basis of Union" between the Associate Burgher, and Associate Antiburgher Synods of Ireland. This union was formed at Cookstown, July 7th, 1818. The number of ordained ministers, belonging to the two Synods at that time, was ninety seven. Our correspondent thus writes,—"It occurred to me, that it might not be amiss to publish these "articles of union" in the MONITOR. So far as I know, there has been nothing like official information of the nature of this Union, published in this country. If so, our former connexion with a portion of the Secession church, in Ireland, and the frequent emigrations of Seceders from that to this country, would render the knowledge of these "articles," both interesting and useful. If you concur in this opinion, I hope you will publish them with such remarks as you see proper. The Irish Seceders are certainly to be commended above their brethren in Scotland, in retaining a testimony for the truth." Concurring in opinion with our correspondent, respecting these "articles," we shall, without any additional remarks, lay them before our readers.

ARTICLES OF UNION.

Article 1st. We the Presbyterian Synod of Ireland, distinguished by the name Seceders, do declare our constant and inviolable attachment to our already approved and recognized Standards, viz. The Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for public worship, and Form of Presbyterial Church Government, with the original Secession Testimony.

Article 2d. As we unite under the same banner of Testimony, we are determined in all time coming, as our forefathers have set us the example, to assert the truth, when it is injured or opposed, and to con-

demn and testify against error and immorality, whenever they seem to prevail.

Article 3d. We do hereby cancel the names of Burgher and Antiburgher forever, and unite in one Synod, to be known hereafter by the name of The Presbyterian Synod of Ireland, distinguished by the name Seceder.

Article 4th. We declare our insubordination to any Ecclesiastical Court, while at the same time, we do hereby signify our hearty inclination to hold a correspondence with our sister church in Scotland or elsewhere, for our mutual edification; but we think it expedient not to lay ourselves under any restrictions, as to the manner of said correspondence.

Article 5th. We let all Presbyteries and congregations in our connection, bear the same name, and in the meantime stand, as they were, before the coalescence.

Article 6th. We agree carefully to preserve all the public records of the two Synods, from their first formation in the kingdom till the present day.

CHOLERA NOTICE.

Our City still continues to be afflicted with Cholera. Last week, hopes were entertained, that the God of Providence was about to remove his sore judgments from us; but after a little respite, this frightful disease has returned with apparently increased malignity. Yesterday, (Aug. 23d,) the Board of Health reported 28 new cases, and 14 deaths. The whole number of deaths from Cholera, in this City, since July 3d, has been *three hundred and eighty-one*, as reported by the Board of health. "For all this his anger is not turned away, but his hand is stretched out still." And if it be enquired, whether this awful visitation of Providence has brought forth any of the genuine fruits of reformation among the people? The true answer, it is apprehended, will be found in Amos, iv. 10, 11, "I have sent among you the pestilence, after the manner of Egypt—yet have ye not returned unto me saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord."—Our readers will easily perceive the reason of the delay of the present number of the Monitor, and will, we trust, not only bear with us, but sympathize with us. If spared, we shall use every exertion to have the next number out as early in September, as possible.

NOTICE TO PATRONS.

Communications, Subscriptions for the work, and remittances of money, should be addressed either to the subscriber, or to the Rev. JAMES MARTIN.

Persons visiting the City, and wishing to pay their subscriptions, can, in the absence of the subscriber, pay them to Mr. ANDREW WHITE, at the old stand, No. 71 State-street, who is authorised to receive money for the Monitor and give receipts.

CHAUNCEY WEBSTER.

Albany, N. Y. June, 1832.

TERMS \$2 00 per annum, payable in advance or at the annual meeting of the Associate Synod.

It is proper for us to acknowledge the promptness of a great proportion of the subscribers to the Monitor in remitting payment for their subscriptions. From the experience we have had in connection with the periodical press, we hesitate not to affirm a full belief that there is neither a newspaper, nor a periodical, in the United States, the great body of whose subscribers pay more promptly than those of the Monitor; but nevertheless its circulation is limited, and owing to a variety of causes, much remains unpaid, and we have been under the necessity of striking a number of names, from whom we have received nothing in a series of years, from our subscription list. This will explain to some the reason why the Monitor no longer comes to them. It is with reluctance we adopt this measure; but no other means seems to present itself, without serious objections.

It will be seen, by a reference to the minutes of Synod, that its next annual meeting will not take place till October, 1833; it is, therefore, hoped that those who owe for the 8th, or any previous volume of the Monitor, will remit the amount of their dues by mail.

Every succeeding year demonstrates the utility, and we may add necessity, of such a work as the Monitor, in the Associate Church; and this is so generally believed and acknowledged by our people, as to supersede the necessity of dwelling upon it. We therefore submit to each subscriber, whether he can better serve the cause of truth, than by procuring one additional subscriber: surely each one has some friend with whom he has sufficient influence to induce him to take the work.

Of the character and design of this work, it is unnecessary to speak. It has been eight years before the Christian public; with them we leave it, with earnest solicitations to the Great Head of the church, that he may be pleased to preserve it from becoming a vehicle of error, and bless it as an instrument of good to his cause and people.

ALBANY, JUNE, 1832.

AGENTS.

All ministers and preachers of the Associate Church.

In addition to the ministers and itinerating preachers of the Associate church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

Wm. Stevenson, Jun., Cambridge, Washington Co. N. Y.
Joseph McClelland, New-York City.
George M'Queen, Esq. Schenectady.
A. Bachop, Argyle, Washington Co. N. Y.
Wm. Dickey, Pittsburgh, Pa.
C. Bain, Jun. Argyle, Washington, Co.
John Smart, Huntingdon, Pa.

Wm. M. Goodwillie, Barnet, Vt.
Rev. A. Whyte, Jr., Baltimore, Md.
Andrew Munro, Canonsburgh, Pa.
John M'Cleary, York, Livingston Co. N. Y.
Philip Watts, Shelbyville, Ky.
James Galloway, Jr., Xenia, Ohio.
James Willson, Esq. Oxford, Pa.

Subscribers in Indiana, Illinois, and Missouri, are requested to make payment to the Synod's Missionaries, who will also receive and forward the names of new subscribers.

Agents or others may enclose money to us at our risk, and at our expense where more than \$5 is enclosed.

A number of extra copies of the 9th volume are being printed under the expectation that they will be called for.